

The Brooklyn Jewish Center Review

June — July 1948

15th

ANNIVERSARY

ISSUE

Presentation Copy

ANNIVERSARY MESSAGES TO THE REVIEW

FRANK L. WEIL, President, National Jewish Welfare Board

I AM happy to take the occasion of the *Review's* 15th anniversary milestone to make public the observation that this publication has from its inception achieved—and to this day maintains—a remarkably high standard of literary excellence and breadth of "coverage."

It is a publication one can look forward to reading regardless of one's own synagogue affiliation. I find the *Review* bright, original, and, in the range of topics it deals with, most helpful. May I extend to its editors and the readership it serves my sincerest wishes for continued achievement and service.

It is particularly gratifying to be able to say these words of unstinted praise in behalf of a publication which is the product of a constituent of the National Jewish Welfare Board and which has done—and of course continues to do—so splendid a job of serving the cultural, recreational and Jewish educational needs of Brooklyn Jewry, the largest Jewish community in the world.

SOLOMON GRAYZEL, Editor, The Jewish Publication Society of America

It is only fifteen years that the *Brooklyn Jewish Center Review* has been in existence? I have become so accustomed to seeing it that I thought it has existed for a longer time. During this comparatively brief period it has created a place for itself in Jewish life.

Its articles have been of a uniformly high standard, and its point of view in favor of intelligent traditional Judaism has been highly influential. I am proud to say that I examine its every issue most carefully.

The Editorial Board of the *Review* deserves the thanks of the Jewish community. Please accept my heartfelt wishes for its continued existence and influence.

MORDECAI M. KAPLAN, Chairman, Jewish Reconstructionist Foundation, Inc.

I AM happy to congratulate the *Brooklyn Jewish Center Review* on its fifteenth anniversary of publication and to wish it many more years of continued service. I believe that the *Review* is much more

than a synagogue bulletin. It serves the purpose, or so it seems to me, of acting as a link between the members of the Brooklyn Jewish Center and all those events in Jewish life which shape our common future. In this way it fulfills the purpose of emphasizing the common soul which is the basis of Judaism.

I believe that this function, together with the local function of acting as a medium of disseminating information and as an organ of self-expression for the Jewish Center membership, makes the *Review* one of the outstanding Anglo-Jewish publications extant today.

LEON CRYSTAL, News Editor, Jewish Daily Forward

Warmest congratulations to the Center as publisher and to the editors, contributors and readers of the *Brooklyn Jewish Center Review* on the occasion of its Fifteenth Anniversary. It is impossible to contemplate this first period in the life of your publication without realizing that it began immediately after Hitler's usurpation of power and is being concluded right after the proclamation of Jewish National Independence in the State of Israel. It was during this most devastating and most creative epoch of our history that your publication served a great Jewish community.

I am confident that the *Brooklyn Jewish Center Review* will continue to develop and grow, pursuing the same ideals and employing the same journalistic methods, which gained for it a prominent place among the magazines in its field. All those who have labored to make the *Review* what it is today have every reason to be proud of it.

SOLOMON DINGOL, Editor, The Day

I WISH to commend you on the splendid job you are doing in spreading knowledge of Jewish affairs among Brooklyn Jewry, the largest Jewish community in the world.

You have made the *Review* not only an organ representing the Brooklyn Jewish Center, but a magazine which can stand comparison with the best American-Jewish publications. It does honor to its

editors and contributors, and to the Brooklyn Jewish Center at large.

Good luck and more power to you!

M. J. NURENBERGER, Managing Editor, Jewish Journal

I AM happy to take this opportunity of congratulating you on the splendid work that the *Review* is doing in acquainting its readers with the problems confronting world Jewry.

As a member of your community, I hope that you will carry on in your good work of enlightenment which the Jewish people so need in these days.

LOUIS FINKELSTEIN, The Jewish Theological Seminary of America

I AM delighted to hear that the *Brooklyn Jewish Center Review* is celebrating its fifteenth anniversary.

The *Review* has already become more than a congregational journal. It has contained articles of enduring, as well as wide interest. All of us look forward particularly to Dr. Levinthal's comments.

I want to congratulate the Editorial Board on the excellence of the magazine, and I hope that it may have many pleasant anniversaries.

ABBA HILLEL SILVER

I WAS pleased to learn that the *Brooklyn Jewish Center Review* will celebrate its fifteenth anniversary soon. Permit me to send you my heartiest felicitations. I receive the *Review* regularly and I have found in it some very useful and stimulating articles which I enjoyed reading. It has also kept me informed about the significant cultural and religious activities of your splendid institution.

ABRAHAM A. NEWMAN, President, Dropsie College

I AM happy to extend cordial greetings and felicitations to *The Brooklyn Jewish Center Review* on the occasion of its fifteenth anniversary. Any publication or activity which emanates from the Brooklyn Jewish Center and under the imprimatur of my dear friend, the distinguished rabbi of the Brooklyn Jewish Center, Doctor Israel Herbert Levinthal, is certain to be constructive, Jewish and forward looking.

[Continued on page 8]

BROOKLYN JEWISH CENTER REVIEW

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No. 41

DAVID MARCUS — SYMBOL OF A NEW SPIRIT

THE defense of Medinath Israel has become a catalyst in Jewish life and, in America, has changed and fused currents of thought to a degree which stirs the imagination and warms the heart. During the half century since the first Zionist Congress a relatively small group of men and women labored and fought in this country to widen the circle of Zionist influence and increase the number of Zionist adherents. For more than forty years this effort was successful only to a relatively limited degree. Zionism had, during this period in America, great leaders; but their followers were not always listed in the numbers which the cause merited. The brilliant oratory of a Wise, the logical clarity of a Lipsky — these, and even the instinctive obligation which the cause itself imposes on Jews — met resistance in the materialistic influences of our environment.

Overnight, almost, this has miraculously changed. With the exception of the Council for American Judaism, its infinitely small number of adherents and its deluded leader, all Jews in America are united in a common bond in the determination that Medinath Israel shall survive and in an effort to make that determination play a useful and large part in the magnificent struggle being waged by our brethren in Israel. The United Jewish Appeal, with its unprecedented and enormous tax on the resources of American Jewry, is successful. The Red Mogen David is transfusing the blood of American Jewry into the veins of the wounded of Israel and thus literally joining the living pulse of the *galuth* with the *Yisbuv*. Jews in America are readying themselves for actual battle at the side of their Israeli brothers when that becomes possible, and

so we have already entered the fray.

The death of any Jew in the defense of Israel is a blow to every other Jew. The death of Col. David Marcus in the battle for Jerusalem has brought a sense of direct personal loss to many in our commu-

nity. The number of his friends was legion. The fact of the loss of his capacities is at one and the same time hard to realize and sad to admit. He had given much of himself to peoples, to governments and to causes. But he had so much more left to give. His sure instincts, implemented by a vast experience in the varied fields of military tactics and of governmental practice, would have been an inexhaustible mine of value both for the country of his citizenship and for the new land which had captured his love and enlisted his service. A man who, in a short forty-seven years had already contributed the service which constitutes the record of David Marcus' life could readily have been and would certainly have become, a major figure on the horizon of this day.

In the midst of the sorrow which Colonel Marcus' death has caused, we find at least this consolation: every man of worth knows that in the last analysis men live not for themselves but for the causes which are the common heritage of humanity. To serve these causes is a privilege which must be paid for by the work of the hand, the devotion of the heart and, if need be, by the gift of life itself. Colonel David Marcus knew this with the sure knowledge that comes to men who place their ideals above their gains. Quietly, and with the genuine simplicity and humility which was the half-way mark of his character, he offered his services and himself not only for the saving, of the State of Israel, but for the great principles which are inextricably bound up with its salvation to the benefit of all mankind. We, who are the beneficiaries of such sacrifice, humbly acknowledge the magnitude of his gift. We shall be spurred on to greater efforts by his example. In the annals of our people and in the mem-

[Continued on page 4]

The Review Is 15 Years Old

This issue is dedicated to the Fifteenth Anniversary of the Brooklyn Jewish Center Review, founded in 1933.

Though the youngest of Center cultural activities, the Review is now occupying a leading position in the life of our institution. It was natural that the Center should supplement the spoken word coming from its pulpit and platform with an organ of literary standing that would reach the homes of its membership and become a welcome and respected guest in the homes of Jewish lay and religious leaders throughout the country.

The greetings published in this issue will indicate the fine reputation enjoyed by the Review.

The members of the Editorial Board are grateful to the officers, trustees, directors and members of the Center who, by their encouragement and support, have made possible the continued and uninterrupted publication of the Review. They also thank the writers, too numerous to list, who contributed their talent to make the Review a unique publication in the life of American Jewry.

— The Editors.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

GOOD WORK WELL DONE

IN 1933 the Brooklyn Jewish Center decided on an important venture—to publish a magazine which should not only record the activities of our institution, but which would endeavor to bring to our members—and to many outside of our institution—the products of some of our best minds on all topics of vital interest in Jewish life.

As far as I know, ours is the only congregation in America that publishes such a periodical. And the very fact that the *Review* has appeared regularly these fifteen years and has long ago achieved rec-

ognition as one of the leading Anglo-Jewish periodicals in this land is indeed cause for congratulations. For it shows not only a daring spirit on the part of the officers and members of our Center but also a fine understanding and keen appreciation of the value of the printed word in moulding a healthier and more intelligent approach to the many problems that face the Jew of our day. I said it shows a daring spirit, because it was not—and is not now—an easy task for a Synagogue Congregation to publish this magazine each month.

ories of all peoples of good will—the name of Colonel David Marcus will be forever enrolled as one of mankind's benefactors.

—WILLIAM I. SIEGEL.

IRGUN FUND RAISING UNJUSTIFIED

NOW that the State of Israel is actually a fact, recognized by eight states (not including Britain), there is a necessity for the clarification of the status of the Irgun Zevi Leumi in Israel and of the many-named, but essentially single group of its adherents in America.

Prior to the establishment of the Jewish State, the Irgun was a military force in Palestine. At the same time, in this country a group of men, generally known as the Bergsonites, propagandized on behalf of the Irgun. Their efforts took the form of numerous and successive committees, but essentially these committees always had the same personnel. The fact of their existence created debate and dissension. Many people, with a genuine love of the Zionist cause, could not understand why there was, for instance, the Zionist Organization and, at the same time, the American Committee for a True Palestine.

Both the Palestinian and American

branches of the Irgun stem directly from the Revisionist split from the World Zionist Congress. The Revisionists left the World Zionist Movement and formed their own organization with their own treasury. It is possible to feel a complete sympathy with their disagreement and at the same time deplore their action.

Today, however, the Irgun as a military force has now been incorporated in the national Israeli army. Its needs will be cared for out of the country's treasury. Its activities will be directed by the military leaders of the State. Outside of the military sphere, the Irgun will be nothing more than a political party within the State. As such, it has a complete right of existence. But there is no longer any right to make collections in America on behalf of the Irgun under the pretext that these monies will be used for the defense of Israel. By agreement with the Government of Israel such collections have all been channelled through the United Jewish Appeal and all contributions should be made to this source alone. The Irgunists in this country would be true to fact and honest in practice if they would make acknowledgment of this principle and cease their separatist activities.

W. I. S.

And it was a daring venture also because it imposed such a heavy added burden upon our already overtaxed executive and office staff. But all of them—from our Administrative Director to the office assistants who read the proofs and mail the copies—all of them accepted this added responsibility gladly and performed the work with a zeal and devotion which guaranteed the success of this venture.

Our *Center Review* served as a companion aid to our pulpit. It brought the message of the Synagogue to the homes of our congregants.

The *Review* also has helped to develop a Jewish cultural life. We have encouraged Jewish writers, and the pages of the *Review* are filled with the work of many to whom this publication served as an impetus. Poets and essayists, writers of fiction and of the current scene, found in our *Center Review* a welcome and a happy opportunity to develop their talents and to find an appreciative and an encouraging reading public.

We rejoice in these accomplishments. We are proud that our beloved Brooklyn Jewish Center has this notable achievement to its credit.

We offer our sincere thanks to all who made this work so successful, and we are particularly grateful to the Chairman and to all his associates on the Editorial Board.

I know that every member of our Center wants to see the *Review* grow in strength and in influence, and I am certain that I speak for all its readers when I say that it is our fervent hope that the *Center Review* may celebrate many anniversaries of successful accomplishment in the years to come.

Israel H. Levintal

EDITORIAL BOARD

Brooklyn Jewish Center Review

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AS THE interminable speakers at the interminable banquets might say, we are proud and privileged to celebrate the 15th anniversary of the publication of the *Brooklyn Jewish Center Review*. We are really proud, because, as you will note by the magnificent set of congratulatory messages published elsewhere in this issue, many eminent and expert people think well of us. In fact, putting expected modesty aside, we may state frankly that the *Review* is unique in its field, which is the field of Jewish institutional publications.

Members of the Center should be given the pleasant information that whenever there are national contests to select the best institutional organ the *Review* is no longer entered because the judges believe it has no competitors. We know we are being a bit forward to say this, but on an occasion like the present we may be excused for sounding our own trumpets.

Seriously, members of the Center have every right to congratulate themselves that they had the initiative, perseverance, generosity and love of a cultivated life to publish, even through the worst period of depression, a magazine of the scope of the *Review*.

Fifteen years ago two members of the Editorial Board of the *Review* trudged up a creaking staircase in an ancient and wavering building somewhere that memory recalls as a slum in Brooklyn, and in an incredibly grimy and littered little print shop prepared the first issue of the magazine. Very fittingly, the one compositor wore a *yarmulke*. He was a devout little Jewish gentleman and spoke garbled English with a rich accent; yet he did an excellent job in making up the new publication. To this little skull-capped printer, wherever he is now, go our thanks for a good and loyal send-off.

The remarkable thing about the *Review* then was that it was started during the depths of the depression, when other institutions were cutting down their activities. At one time the Center was obliged to ask certain members of its staff to accept reductions in salary; but the *Review* was inviolable, appearing regularly each month except for the vacation period of July and August, and without any shrinkage in size.

It was intended to be a family journal

THE CENTER'S UNIQUE PROJECT— THE REVIEW

By JOSEPH KAYE

presenting material of Jewish interest. As Leon Crystal, the News Editor of the *Daily Forward* has pointed out in his flattering letter, the *Review* began during Hitler's rise to climactic infamy, and celebrates its present birthday with the birth of the Jewish state. During this notable epoch of Jewish history this magazine did what it could to inform the Center members of what took place in Jewish life, to guide opinion through articles by capable writers, and to raise the curtain on significant past events.

That this work was done reasonably well is indicated by the fact that the *Review* has a considerable mailing list of people outside the Center membership. Jewish leaders, lay and rabbinical, have requested it and keep it on file. The late Justice Brandeis was a regular reader, and was meticulous in appraising the Center office of any changes in his address.

The *Review* is a binder between the ever-growing Center membership, not

only keeping it informed of the many important undertakings of this institution and disseminating its spirit, but bringing news of Jewish events. Until the founding of Israel made Jews newsworthy in the English press, Jewish readers who were unfamiliar with Yiddish had little opportunity to know what took place in the Jewish world. The *Review* provided this information.

In accomplishing its purpose the *Review* has served as a literary home for a goodly number of homeless writers. The field of Anglo-Jewish journalism is notoriously poor. Publications derive their material sustenance from advertising, and the English-Jewish publication is in a peculiarly unhappy position to receive ads. Advertisers say that if they wish to appeal to the Jewish buyer who does not

(THIS SIDE OF CARD IS FOR ADDRESS)

Brooklyn Jewish Center Review
667 East 1st Avenue
Brooklyn, N.Y.

One of several post-cards written by Louis D. Brandeis requesting that the *Review* be sent to a summer address.

Until Labor Day
my address will be
Chatham, Mass
Louis D. Brandeis

read English they can reach him through the Yiddish press; the other division of Jewry, of course, reads the English newspapers and magazines. Therefore, why advertise in the English publications of Jewish interest?

This has been the great handicap which the Anglo-Jewish press has never been able to overcome. Consequently, publications in this class must *schmorr* their way through life, if their ethics are not especially strong, or lead a hand-to-mouth existence. Some time ago the *Review* published an article on Isaac M. Wise, the famous pioneer of Reform Judaism. It told how Wise, who had his own paper, the Cincinnati *Israelite*, was obliged to use fantastic methods to make ends meet. So pinched was he financially that he inaugurated the practice of publishing the names of subscribers who were delinquent in their payments. The propriety of this device never troubled him. He had a cause in the *Israelite* and he pursued it with burning zeal. "We shall continue to write for the last ten of our readers," he announced in an outraged appeal to his supporters.

In such a pauperish existence Anglo-Jewish journalism has generally languished. Editors do not pay for contributions—or pay token pittance; some editors lift material from other publications without credit; some use syndicated ar-

ticles (which costs very little), most of them poor.

The *Review* has made it an invariable practice to pay its authors decently, rarely avails itself of syndicates (except for news furnished it by the excellent Jewish Telegraphic Agency), never reprints without full credit, and welcomes new writers. Our files are full of letters from satisfied clients.

One of the most interesting writers developed by the *Review* is N. Pearlroth. Pearlroth is the researcher for "Believe It Or Not" Ripley. He is a tall, handsome former Austrian officer who once relieved the monotony of bank clerking in New York by sending an item of strange interest to Ripley, then beginning his career as a cartoonist of weird facts on the old *Daily Mail*. That started an association that has continued since. Several years ago we got to know Pearlroth and one day at lunch were astounded by his description of some of the convolutions assumed by Jewish surnames. We suggested that he transfer his astounding knowledge in the field of Hebraic monikers for our benefit and he obliged. It turned out there wasn't a Jewish name that he didn't know the history of, and his series on "What Your Name Means," was a popular feature of the *Review* for a number of months. They were reprinted all over the United States (often

without credit or payment, as usual), in England and South Africa, and formed the basis for a series of articles in the *Day*.

Another Austrian writer who had his beginnings in the *Review* is Alfred Werner, a clever, learned and adroit journalist—quite a remarkable combination. Werner came to the *Review* soon after he arrived here from Europe, where he had served a grim stretch in Dachau concentration camp. His English then was such that his edited manuscripts looked like cryptograms; today, within only a few years, he writes the language like a native. He has become one of the most noted Anglo-Jewish journalists in the country, and certainly the most prolific.

Among other refugees who found a welcome in the *Review* was a German lawyer, Dr. Ernst Warschauer. Dr. Warschauer is not a professional author, and writes only occasionally. What made him attractive to us was his amusing stories of his adjustment to American life. A highly cultured gentleman, of fine scholarship, the center of a coterie of German intellegentzia in his Washington Heights home, Dr. Warschauer was reduced to doing the most surprising and menial jobs. Yet he never lost his sense of humor. Other refugees were inclined to mourn their old life and constantly look back. Not so Dr. Warschauer. He was forever grateful to this country, happy to be here, and regarded his strange experiences in making a living with cheerful philosophy.

A quiet, very unobtrusive, gentle person is Dr. Mark Soliterman, also a member of the *Review* community. Dr. Soliterman was a minor official of the Bowery Savings Bank, did his daily job in the foreign department as diffidently as he went about all his daily living, and recently retired. But the bank clerk was a man of great erudition and fine literary ability. He hesitantly brought to the *Review* various manuscripts dealing with important literary figures and the *Review* thankfully published them. He is the author of striking studies of Disraeli, Bernard Lazare and others.



Drawing published by the Brooklyn Daily Eagle to illustrate a description of the Center Library of Nazi-banned books.

Among the *Review's* favorite people is Harold Berman, who has been faithful to Anglo-Jewish journalism for many years. Berman is continually annoyed by lapses from the good Jewish living and records them. But—for literary purposes, anyway—he is a gentle soul, and presents his criticism with sympathy and amiability.

One of the outstanding of the *Review* contributors was André Spire, the eminent French critic and authority on poetry. Spire, when he was in this country, wrote for the *Review* a comprehensive three-part history of French Jews that is a noteworthy addition to studies of Jewish life.

Among the *Review's* regular contributors is Rabbi Jacob S. Minkin, whose writings are too well known to need comment, Harry Wedeck, a teacher-author with a unique style, Rabbi Leo Spitz, a wise observer from New Haven, Dr. E. N. Rabinowitz, the Center Librarian and Leo Shpall, also of the Center staff and an authority on Holy Day customs.

One of the *Review's* special prides is the publication of a number of woodcuts by Isaac Friedlander. Friedlander is one of the most powerful delineators of the tragedies of Israel, and the full-page reproductions of his prints were a wonderful asset to the *Review* and its readers.

It is regrettable that there is no room in this issue to reprint some of the fiction which the *Review* has published. As in general Anglo-Jewish journalism, Anglo-Jewish fiction has not flourished. The rewards, both material and spiritual, have been so insignificant that few writers of ability have been tempted to create stories of Jewish life. In the non-Jewish publication field, fiction of Jewish interest is sometimes successful, but there is little incentive for the good fiction writer to contribute to Anglo-Jewish periodicals. Nevertheless, we have published some very fine work. Sylvan Karchmer, a young veteran, has written unusually understanding and at the same time pungent tales of Jewish experiences arising from the war; Joan Kinner did some amusing and sympathetic studies of children, and Jack Levine, a promising young writer, had one story in the *Review*, "Conquest," which told in very dramatic terms, of a young war-worker's determination to show a sneering foreman

that he could work as hard as anyone.

Many contributions to the *Review* come from non-Jewish writers, most of them intent on solving the problem of anti-Semitism. They are all extremely well-meaning folk who have discovered the "Jewish Question" and are becoming slightly fanatical about it. Their analyses and remedies are painfully naive—being based largely on the "fault" of the Jew in building barricades around himself through kashruth and opposition to intermarriage, and also on the fault of being overly sensitive and looking for trouble where there isn't any. How to answer these writers with the tact prescribed by appreciation is the editors' problem. In extreme instances Rabbi Levinthal is called upon to send a diplomatic reply.

Oddly, or perhaps characteristically, humorous contributions to the *Review* are rare. Once though we did get a batch of manuscripts from a Jewish writer who signed himself "Doctor of Humor." He started his sales-letter by saying, "The telling of stories and the swapping of jokes has been one of the greatest of all democratic institutions," and added: "I think sometimes that people—whole families of 'em—literally perish for want of a good, hearty, whole-souled, mouth-opening, throat-stretching, side-aching laugh." But the doctor's laughter only soured the usually sunny disposition possessed by the *Review* staff.

Among the interesting achievements of the *Review* is the monthly column by Rabbi Israel H. Levinthal. He was urged to write it several years after the *Review* began publication, and most of the columns have been reprinted in various magazines and newspapers. Perhaps the most striking article Dr. Levinthal has produced is the one titled "Futile Baskets For the Bereaved." It is one of the strongest and most humane criticisms of the practice of bringing luxury refreshments into houses of sorrow.

The work that the *Review* is most proud of is the founding of the Center Library of Nazi-Banned Books. After the Hitlerites threw the books of liberal thinkers into the flames in that notorious bonfire that history will never forget, the *Review* initiated the creation of a home for all the volumes committed to the flames in Berlin, and to preserve it as a

monument to the victims. The library was built up in the Center, and formed the nucleus for the present large collection of books—one of the largest Jewish libraries in the country. The task of assembling so many of the Hitler-banned books—some of them rare in this country—was a very difficult one, and for days we were to be seen ransacking every second-hand book store on Fourth Avenue. The final books were obtained just before the opening of the library, which was dedicated at a notable banquet attended by Prof. Einstein and Edwin Markham, the poet, among others. Einstein presented the library with a manuscript of his Field Theory, now one of the Center's treasures.

During the entire fifteen years of *Review* history the Editorial Board has changed very little. The chairman was and is Louis J. Gribetz, and with the exception of Rabbis Lewittes and Saltzman, his colleagues have been the same since the early days—Joseph Goldberg, Joseph Kaye, William I. Siegel, with Rabbi Levinthal, as an ex-officio member. One member of the Board who used to do valiant work has now settled in foreign Mt. Vernon and cut himself adrift from his moorings. He is Lester Lyons, Dr. Levinthal's son-in-law. Lester used to write the news for the *Review*, was always punctual and did an excellent job.

Since few Center members have ever penetrated into the sacred sanctum of the Editorial Board, here is a private view of one of its meetings. Usually the gathering is in Joseph Goldberg's own office. There has been a long-standing dispute as to which Board member has the best record for lateness. The decision usually goes to Louis Gribetz, who comes rushing in with an innocent smile and wonders how it was possible that the others should have arrived before him. Once settled in various parts of the room, the appearance of the Board is something like this: Bill Siegel lolls on a chair, a bland, cynical grin his usual expression; Louis sits upright, benevolent and magisterial; Joe Goldberg is the worried catalyst, trying to fuse all things together between a succession of calls, which he answers with extraordinary good-nature;

[Continued on page 35]

ANNIVERSARY MESSAGES TO THE REVIEW

[Continued from page 2]

As the organ of the Brooklyn Jewish Center, the *Review* has played an important part in molding the character of its membership and in making the Center a radiating source of strength and inspiration to the Brooklyn Jewish Community.

I congratulate the Editorial Board and extend to them my warmest good wishes for the growth and progress of the *Review* and its ideals.

LOUIS E. LEVINTHAL, Judge, Court of Common Pleas, Philadelphia

I WELCOME this opportunity to congratulate the editors of the *Brooklyn Jewish Center Review*. I have found each number of this periodical not merely interesting, but instructive. Its high standard of excellence is precisely what one would expect of a magazine published under the auspices of an outstanding cultural and spiritual institution like the Brooklyn Jewish Center.

The new era which now dawns for the Jewish people with the reestablishment of the Jewish State in Palestine, presents a challenge to all of us who are endeavoring to preserve and enrich our spiritual and cultural values wherever Jews live. I am confident that the *Review* will discharge its responsibility and will continue in the future to educate, enlighten and inspire its readers so that they too may share in the glorious enterprise of assuring a dignified and creative renaissance of Israel.

JOHN HAYNES HOLMES, The Community Church

The *Brooklyn Jewish Center Review* is the best parochial publication I have ever seen. Its report of your local interests is remarkable, and the paper does not fail to recognize as well the larger interests of the community. I hope that this organ of Jewish thought and life may grow from strength to strength.

ISIDORE S. MEYER, Librarian, American Jewish Historical Society

PERMIT me to extend my hearty congratulations to you and to the editorial board on the occasion of the fifteenth anniversary of the *Brooklyn Jewish Center Review*. It is one of the few exceptions to the general type of Jewish com-

munal and synagogue publications that comes to our Library.

Research students, who use our Library, on occasion refer to the fine articles printed in the columns of the *Review*. For, in addition to the regular news items pertaining to the daily activities of your Congregation and Center, the *Review* devotes part of its space to the intellectual and spiritual endeavors of our people here and abroad.

ROBERT GORDIS, Rabbi, Rockaway Park Hebrew Congregation

The *Brooklyn Center Review* represents another pioneering step in American Jewish life initiated by the Brooklyn Jewish Center.

The leaders of this distinguished congregation did not content themselves with a mere congregational bulletin, which is usually nothing more than a house organ chronicling group activities and personal items. Instead, they created a monthly magazine in which high seriousness of purpose and maturity of content are wedded to an attractive format and popularity of interest and presentation.

The editors of the *Brooklyn Jewish Center Review* have consistently produced a monthly publication which ranks with the finest periodicals of Jewish interest in English. They are to be commended heartily upon this unique medium for enhancing Jewish life in America. May the *Review* go forward for many more significant anniversaries.

JOSHUA BLOCH, Chief, Jewish Division, New York Public Library

I HAVE followed the progress of the *Review* virtually from its very inception and am very much impressed with the fine service it renders to its community. Indeed the publication serves as an example worthy of emulation by other Jewish community centers. However, I can not help thinking that the great success which the Brooklyn Jewish Center has made, not only in connection with the publication of the *Review*, but with the manifold activities it carries on, could not have been possible without the inspiration and leadership of the Rev. Dr. Israel Herbert Levinthal.

The Editorial Board of the *Brooklyn Jewish Center Review* is indeed very fortunate to be able to draw upon his counsel. No wonder the *Review* plays so fine a role in promoting the ideas and ideals which permeate American Jewish life at its best.

MILTON JAMES FERGUSON, Chief Librarian, Brooklyn Public Library

FOR fifteen years you have been enriching the periodical literature of the Brooklyn Public Library by sending us copies of *The Brooklyn Jewish Center Review*. To have carried on such a work during depression and war required strength and determination which you and your associates have met in full measure. May we offer you our congratulations and best wishes for the next fifteen-year period in your history.

ALAN M. FAIRBANK, Bunker Hill Congregational Church of Waterbury, Conn.

YOUR very live and ably edited magazine has been a treat and a source of trustworthy interpretation to me through these years. May your work and influence increase during the years to come. May God bless you and keep you, and graciously guide you in the ways of truth and service. Thank God for men like Rabbi Levinthal and those who are active in the work of the Center. You represent the very best influences alive in Brooklyn today and throughout the country.

ARMOND E. COHEN, Rabbi of Cleveland Jewish Center

YOUR *Review* is in a class by itself. No other congregation in America has as yet succeeded in maintaining a comparable literary publication of such high order. This magazine, published and managed by laymen, points the direction to a goal which others might well seek to emulate.

I have no doubt that the publication has exerted a greater influence than even its editors recognize. The constant portrayal of the sound Jewish activities that are conducted in your congregation has offered inspiration to similar groups throughout the country.

SELECTIONS FROM THE REVIEW—1933-1948

When presenting an anthology it is customary to say that the collection is the "best" of whatever has been collected. The Review herewith presents a brief anthology of material published by it during the fifteen years of its existence. But we do not say it is the "best" the Review contains for the simple reason that we do not know what is the best. "Best" is a matter of personal preference, and what we think is very good you might regard with indifference. So we reprint this selection merely as a sampling of the interesting articles, stories, editorials and poems we have used.

Undoubtedly other contributions should have been included, and would have been were we richer in pages or less fallible as surveyors of our huge 15-year field. As it is, most of the material has been condensed. For this we beg the indulgence of sensitive authors and the forgiveness of readers who may be annoyed by abrupt transitions. The reader is also warned against many seeming anachronisms in these articles, since they were written throughout the years.

— The Editors.

CHAIM WEIZMANN By LOUIS LIPSKY

OF WHAT other national leader present when peace was made at Versailles can it be said that he still holds the confidence of the people he presumes to lead? All of them have passed off the stage of public life. Some of them died in the fullness of years, honored and respected; others lost the favor of their people; some are now in exile. Two men of that period still remain central figures on the world stage — Winston Churchill and Chaim Weizmann. In the interval when he was not in power, Mr. Churchill stood on the sidelines in opposition, maintaining his leadership through sheer intellectual power; now he is the war leader of an England fighting for all that is best in the British Empire. With the exception of two years when the Zionist Organization was presided over by Nahum Sokolow, Dr. Weizmann remained continuously in power, continuously in the center of the leadership, although frequently the object of bitter personal attack; and with his people today begins again a struggle in the international field which is expected to bring the movement closer to its goal. He stood at the cradle of the birth of the Balfour Declaration. He is destined to play the chief part in the next historic chapter which, it is hoped, will tell the story of fulfillment.

What is the secret of Dr. Weizmann's political endurance?

From the days of Theodore Herzl, the Zionist approach to the political problem was through the way of friendship and sympathy. That friendship and sympathy was to be evoked from certain states and political leaders. Zionism had to create a party qualified to make a political alliance. Before that party came into being, friendship and sympathy were essential. Zionism did not deal with power, but with justice and sentiment. Herzl used the allegory of the lion and the mouse when he spoke to the Sultan; the mouse might be able to do the lion a good turn, for which the lion might be expected to be grateful. The good turn Herzl had in mind was the refunding of the Turkish debt. That good deed slipped out of Herzl's hands. When the Kaiser was spoken to, he was more concerned with a German protectorate and with the road to Baghdad than he was with the plight of the Jewish people. Herzl soon found himself in the position of a promoter who was nothing more than a middle-man. Not all his ingenuity could set up a scheme of genuine, mutual political interests. There was nothing he could pay for what he wanted of the world. Therefore, he had to win friends, nurture them at all cost, and to

look for more of them. The appeal was to justice, self-interest, religious sentiment, which could not so easily be supported by demand or threat. In the World War, we made a great deal of what the Jews had done to prove their claims to Palestine — the sacrifices they had made, the colonies they had built, the schools they were maintaining, the sympathies Jews the world over had expressed for the Allies in anticipation of the Balfour Declaration. But the Balfour Declaration was a jewel set in a mosaic of many motives, not the least of which was the imperial interests of England.

From the days when — as a professor of chemistry in Manchester — Dr. Weizmann made his first approaches to English statesmen, it was quite apparent that his most valuable assets was his ability to win good-will and sympathy, and to arouse the nobler feelings of the men with whom he discussed the Jewish question. He had to create good relations and to maintain them. He built his influence upon confidence, upon the reasonableness of his case. He had to take into account the state of mind, the manners and habits of *vis-a-vis*. As part of this task, it was also important to spread the mantle of good-will to cover the Organization for which he acted. It was essential that

both Ambassador and Government remain *persona grata* with the friends at Court. Whatever his personal feelings, no matter how provoked or tormented, this was essential for Zionist policy until out of the good-will and friendship, parallel with its growth, the substance of national values would be created in the Promised Land. He accepted that as one of the conditions of his Zionist life, and has never been able to visualize any rational or reasonable policy under any other theory.

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It was a simple matter for Dr. Weizmann to maintain this calm, farsighted approach, but not so simple for the Zionist movement. Within the forms of Jewish life, there are always some semblance of individual freedom of opinion and freedom of action. In Jewish communities there was a reasonable degree of free expression. But all Jewish life was parochial. With the coming of Zionism, Jewish life stepped upon a world stage. All that was free and democratic in that life — extending beyond the community — poured itself into the Zionist movement. The Zionist Organization was the first international Jewish body which was conducted in a public, democratic way. Within the circle of Zionist life there was freedom, and ideas varied and clashed. Zionism was never a well-ordered, well-managed affair, deferring to social restraint. It had all the vigor and recklessness of a people long frustrated in expression, and now finding freedom to speak its mind. In Zionist affairs, the amenities had to take a back seat. Audacity, rudeness, controversy, demagoguery, personal and group ambitions — all of them settled in the cauldron of Zionist life, which had its congresses, its conferences, its public meetings, its newspapers. Leadership had to bring ordered action out of this clash of individualities and groups. The mass either backs leadership without reserve, or breaks it without remorse. To survive in this struggle, leadership must be made of stern stuff. It must be resilient and enduring. It must have the ability to maintain its seat at the rudder, in the stormiest weather. It must be able to give and to "take".

The Zionist leader is called upon to be a speaker. He must be able to expound

his ideas, and to defend them. He must win support through speech. It is a fact that Dr. Weizmann has been unfortunate in his speaking to Zionists. How many times has he been right in policy but wrong in speech? How often did he speak of things the Zionist movement did not want to hear, and how often have these indiscretions made him the center of revolt which threatened the policies he pursued? His utterances at one time in Berlin, at a meeting of the Actions Committee will be remembered. He gave expression to his ideas of a "bi-national" state, which produced an upheaval of opinion which almost unseated him on the spot. How often, when we were enraged with England, did he speak as if he were defending the policy of the Mandatory Government? And yet, in spite of the provocation he often excited within Zionist circles, he has carried on through these many years and has maintained his vision, his good nature and his strong hold on the confidence of Zionists. He remains the most exciting personality in Zionist leadership because he has been the indispensable Ambassador, speaking the truth to both sides, at the same time, conveying to his own people the feeling of utmost faith in the things they believed in and in the feelings that excited them. At no time was there any dissonance in spirit and in faith between Dr. Weizmann and the Jewish people. At all times it was felt that he was a limb of the Jewish body, that their loves and hates were his, their sentiments and aspirations were his. This has always been best expressed by Dr. Weizmann's discussions in public with the others — those who were not with us. It is in his addresses to the "others" that he is superb. In these public utterances, what he says may not always be in accord with programs or with issues of the day, but through his mouth speaks the quintessence of Zionism — the dignity of an appeal, the persuasiveness of a reasonable thought, the deep emotion of a conviction about a matter of justice.

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In short, it may be said that he has maintained his leadership through these stormy days because his spirit and mind were chained to faith, and this faith was re-enforced by good common sense. He

never allowed the goal to be obscured by feelings of indignation, the desire to give vent to a sense of outrage. Herzl was burned out after less than eight years of strenuous political activity. His disappointments were unrelieved. Dr. Weizmann has had the good fortune of being, from his earliest days, a disciple of the essence of Achad Ha'Am's thought, and then a believer in the thesis that the growing national strength of the Jewish people had to be utilized — with sanction or without it — in the building of Palestine. As the representative of the political ideal, he operated simultaneously in the two fields with the same intensity and the same confidence of ultimate victory in both. A disappointment in one direction was compensated for in the other. He used the slightest political advantage for the maximum possible practical effort, and vice versa. This alternation of program made life and leadership possible and bearable. It enabled him to maintain his good humor, not to take things too seriously, to be always neither too "high" nor too "low".

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The world set up in 1918 is now broken beyond recognition. It will have to be reassembled and reconstructed if a civilization, based upon justice, is to be made to work again. The destructive forces of the new barbarism have smashed the old *Galuth* and created a Jewish world of unparalleled suffering and endless wandering. Since 1918, the Palestine of the Mandate has become a Jewish Palestine capable of absorbing hundreds of thousands and of becoming, through its own strength, that Jewish State of which Herzl dreamed. Because the tragedy of Jewish life is so appalling and involves so large a part of Jewish life, the cooperation we expect at the hands of the Victorious Democracies will have to be adequate to enable the Jewish people to cope with the situation. Dr. Weizmann received the Balfour Declaration as the head of the World Zionist Organization. It will be his good fortune — when peace comes — as President of the Jewish Agency, to negotiate for the fulfillment of the Balfour Declaration. More power to him!

I AM fascinated by names. Often when I catch a new name I completely ignore its bearer and it seems as if an historical incident were recreated for my personal benefit. The other day I was trying to recall a name. By way of mnemonic aid I continued to read my newspaper, and came across a Russian war communique. And that's where I found a clue to the missing name. Among the cities captured by the Russian armies that morning was one named Levoca. But surely, you will object, no man can be named Levoca. You are right. To arrive at the name it was necessary for me to reconstruct the history of that city. Levoca, now part of Czechoslovakia, formerly belonged to Poland. Its Polish name was Lewkowice, pronounced Lefkovitz. There I had the name—Lefkovitz. The first bearer of that name had been a native of Levoca.

The chief category of names is derived from the native town of your first ancestor who assumed a family name. Names in this class are Wiener (from Vienna), Pariser (Paris), Lemberger (Lemberg), Krakauer (Cracow), Grodner (Grodno), Berliner (Berlin). The very common name of Shapiro—or Spira, Schapiro, Safier, etc., is derived from the Palatine city of Speyr, the oldest Jewish settlement in Central Europe. In the 6th century, when a sizable Jewish community settled in Speyr, the town's name was Spira. This category can also be extended to include Rappaport, a name created by the famous 16th century Rabbi, Menahem Abraham Rapa, from the Italian *raba*, turnip, and the name of his native town, Porta, near Verona.

A second category is the occupational one. I have a friend whose name is Feitler. His name means "Shirt Man," and was first assumed by a village peddler whose specialty was shirts. To this class belong names like Schlesinger (Silesian), and Greenberger (native of Greenberg, Silesia). Those who first assumed these two names were not natives of the two localities. The names mean that their owners were engaged in the business of selling Silesian linen, which in the 18th century was the finest in the world. Another occupational name is Kreiser (sometimes spelled Chrysler). The man who first bore it was a Feather Curler,

that is, he prepared the feathers both for millinery and featherbed use. Kruger was first taken by a man who dispensed wine in a country inn—*krug* meaning a pitcher. Schroeder means butcher. But don't conclude that if a man's name is Muller, or Moeller, his agnate must have been the operator of a saw or flour mill. It is much more likely that he was a Jewish *möbel*.

A little more difficult are the occupational names contracted into versions of initials only. Such a name is Schoen, which has nothing to do with the German word meaning beautiful. Schoen as a name represents the initials of the Hebrew "SHuliah Neeman," "a trustworthy messenger," a title borne by the secretary of the Jewish Community. A similar name is Schatz, consisting of the combined initials of SHuliah TZibur, the official title of a Cantor.

Veritable princely names in this category are Katz and Segal. Both have a great age and belong to the oldest family names in existence. Katz was a name borne by no less a patriarch than Aaron, the brother of Moses, and meant that he was a *Kohen Tzedek*, a true priest. Segal, or Siegel, signifies "Prince of the Levites," and means that the bearer is a descendant of the tribe of Levi. Katz has the same significance as Kohen, the Polish Kaplan and the Italian Sacerdote. Segal has the same meaning as Levy (or Weil, which is merely a transposition of the German "Lewi").

The next category truly delights me. These are names bearing a romantic and historical association. They include Shalit, Heidt, Bash, Spanier, Shack, Shick, Saks.

Shalit resembles a Hebrew word meaning "a ruler." But the name really has two meanings. In the olden days it was customary in addressing a superior, either in a worldly or religious sense, to append to the form of address the word "Shalit," representing the initials of the Hebrew sentence, "SHeyihye L'orekh Yomin Tovim." In time this sentence became a

*If You Don't Know the Meaning
of Your Name Read —*

WHAT YOUR NAME MEANS

By N. PEARLROTH

sort of attribute of respectability, until its initials were adopted as a family surname. However, in some cases the name has been traced to a delightful Jewish Sabbath dish called "Shalet," which every Jewish child brought up in Eastern Europe will recall with relish. I have found the same dish in Spain under the name of "Chuleta."

"Heidt" harks back to the days when Germany was, as today, the most anti-Semitic country in the world. It stained itself with the blood of Jewish thousands even in the Middle Ages. The children of the slain were given the name of Heidt, which is formed of the Hebrew initials of an invocation reading "May God avenge their blood."

A peculiar class of Jewish names includes Kaiser (emperor), König (king), Bischof (bishop) and Minister. Since no Jew could ever boast of having been an emperor or a king—at least not since the Khazar kingdom was destroyed by Russia in the 10th century—these four high-sounding names have been traced to a Purim custom. On the eve of the festival troupes of amateur players would visit the homes of rich Jews to offer Purim performances. The cast always included a king or emperor (Ahasverus or Pharaoh) and a Prime Minister (Haman or Joseph). From these theatrical titles the family names originated, for after a player had acted his Purim role for many years he became identified with it. Krol (Polish for king) and krolevich (Polish for king's son), probably have the same background. Sometimes such a title-name would be translated into Hebrew. The famous French composer Meilhac (for Melech, king) traced his name to such a source.

That leaves only Bischoff (bishop) to be explained. It was found that the name is an all too human exaggeration of the name Cohen (priest). Instead of referring to himself as "priest" to a local German registrar, a man would promote himself to "Bishop."

HOW had the 360,000 Jews of France reacted to anti-Semitism from about 1880 on?

At the beginning, and above all during the Dreyfus affair, their problem was in effect to defend the principles of equality and political and religious liberty contained in the *Declaration of the Rights of the Man and the Citizen*. Their cause was the same as that of all French liberals and republicans.

Among the defenders of republican and democratic institutions they found courageous and active allies. In 1882, after the first Russian pogroms, Victor Hugo presided over a committee of protest and aid, members of which included Jules Simon, one of the founders of the Third Republic, Scheurer-Kestner, Alsatian Protestant and militant republican under the Second Empire; Gambetta, Renan, and the Archbishop of Paris. With the aid of Scheurer-Kestner, the disciples of Gambetta, Jules Simon (and after his death, illustrious members of his family), Havet, professor at the College de France; Renan's daughter and her husband, Jean Psichari, and Clemenceau, the unhappy victim who had become the symbol of the detested principles of 1789, were rescued from the clutches of the royalists, Caesarians, and clericals. French socialist youth joined them, and at their head was Jean Jaures, who had written: "The Jews are the exploited of history."

The pogroms of Kischineff (1893) shocked French consciences profoundly, and numerous pamphlets and protests were circulated in which, next to Jewish signatures, were to be found the names of all the most outstanding in the ranks of the defenders of the republic, among them the great French poet and pamphleteer, the republican and Catholic Charles Péguy.

The Chief Rabbi of the Central Consistory of the Israelites of France was at that time Zadock-Kahn, a man of extreme culture and of great intelligence and sensibility. Among the leaders of official Judaism there were also a number of personalities filled with the dynamic spirit of the courageous young men who, in 1860, had founded the Alliance Israélite Universelle. The Alliance was

*A Famed Critic Reviews French-Jewish History
— Particularly of Assimilationists*

THE JEWS OF FRANCE

By ANDRE SPIRE

then still truly universal, for the organization continued to intervene throughout the world in behalf of those who suffered because they were Jews. But, after the elections of 1902, which brought to power the parties of the Left with whom the Jews had fought for Dreyfus, there took place what has been called "the Dreyfusian decomposition."

The ties of solidarity which had united the partisans of Dreyfus, non-Jews as well as Jews, were broken. Each one joined the group in which his natural interests lay. The upper Jewish bourgeoisie, which had joined forces with the radical groups, began again to think that above all it was a bourgeoisie, and many of them made advances to the more moderate parties, even the parties of the right, without remembering that the latter were their natural enemies. A sort of weakening of the Jewish conscience took place among the leaders of French Judaism. The generation of 1860 had almost completely disappeared. The men who took their place, brought up as they had been in a French environment, did not dare to show more religious feeling than their friends who were sons and grandsons of Voltairians. They were losing the sense of historical Judaism. Their concern was, in short, to make their mark in French Society, and while fulfilling—through kindness, family tradition, or ambition—their philanthropic duties, to bar the way to everything which might embarrass their easy life of assimilated Jews.

Their man was the Chief Rabbi Israel Levi, who, thanks, to their influence, was elevated to the dignity of Chief Rabbi of the Central Consistory after the death of his father-in-law, Zadock-Kahn.

He was a distinguished man of learning, professor at the School of Higher Studies at the Sorbonne, handsome, of polished manners, worldly, subtle—with more subtlety than strength—a veritable Saducean belonging to a priestly family. He was much more interested in conserving for the Alliance and the other institu-

tions which gravitated about the Rabinat—which he had peopled with his creatures—the large contributions which the rich of all religions and all parties distribute to those who become the servants of their desires and their interests, than in safeguarding that which in the course of the centuries had been the spiritual and moral heritage of the Jewish people. Through his feeble hands French Judaism tended to empty itself of substance, to become something very insipid, very mundane, and as has been said, "a Judaism very much à la Louis-Philippe—very commonplace."

Obedient to the instructions of mediocre men who thought that they could escape the attacks of their adversaries by taking refuge in self-effacement and silence, he put himself in opposition to everything which might draw attention to the Jewish world. He succeeded in communicating his views to the "Alliance," whose representatives, recruited by a sort of co-optation, had no connection with the Jewish masses, and also to the Consistory of the Parisian Section, whose contact with the masses was scarcely greater, inasmuch as it was constituted by an electoral body which, at most, included hardly five to six thousand electors among the 115,000 Jews of the Parisian district.

Now two matters seemed especially conspicuous, noisy, and therefore dangerous to these pseudo-representatives of Jewish public opinion: the increasing immigration of foreign Jews, and Zionism. Zionism had been founded by Theodore Herzl in 1896 in the course of the Dreyfus Affair because, by a truly prophetic intuition, he had realized that if France itself could have been so profoundly infected by the anti-Semitic virus, then the expansive power of the liberating principles of the French Revolution was nearing its end.

With regard to immigrants, the policy of official Judaism was one of distrust. Certainly its members continued to as-

sist them in their misery; they established schools to teach them the elements of French, opened apprenticeships for them, and helped them to find work. Inexpensive housing quarters situated not far from the center of Paris were established to relieve the congestions of the Jewish neighborhoods. But they did all they could to assimilate into French life this population which only asked to share in its benefits. But this was found to be a slow process, and it was quite annoying that just as one generation was about to become assimilated and lose itself in its environment, another arrived with its foreign customs. They did all they could to separate the old Jewish families from the new arrivals, who were considered troublesome intruders. There was no link, in fact, between the official institutions and the immigrant groups. A sort of protectionism erected its barriers between the assimilated Jews and the Jews of East and Central Europe, who were called by the generic name of Polacks. I remember the rejection of a distinguished and highly educated young man, a brilliant jurist and an excellent writer, as candidate for an important situation in a consistorial institution. When I asked the Secretary-General of the group, Mr. Silb, the reason for it, this gentleman, who believed himself a hundred-percent Frenchman because he had shortened his name Silbermann by two syllables, answered: "Impossible, absolutely impossible for us, Monsieur, *with such a name as Rubinovitch!*"

In short, they did all they could to remove the immigrant from the territory of the Republic, and to facilitate the departure of those who had already settled there. The Jewish Territorial Organization, the ICA, founded in 1902 with Baron de Hirsch's millions, after its staff had yielded to the ideas of the directors of official Judaism, was of magnificent assistance in this well-known policy of providing a one-way ticket.

The Judeo-French thought themselves definitely established in French life. As for the Jews of the rest of the world, their liberation would take place gradually as liberal constitutions were established or became stronger in Eastern and Central Europe according to the model of the French, English, and American

constitutions.

Zionism seemed to them an immediate danger if the hopes of its founders should meet with success. "Well then," the anti-Semites were not slow to say, "if you have a Jewish country in Palestine, don't forget to join your brothers there. For you can't pretend, in the German manner, to have the right to a double nationality. You must choose. You cannot be at the same time Jews and Frenchmen."

This conservative attitude appeared detestable not only to newcomers but also to the sons and grandsons of immigrants who had become French citizens, and even to descendants of old Jewish families long established in France.

These young or still young men had in the course of the Dreyfus Affair found again their Jewish pride. When the Affair was over, they did not return to the timid bosom of the bourgeoisie. Having mingled with the movement of the People's Universities, they had remained in contact with the working classes, among whom they had met recent immigrants. They had studied not only the history of the people of Israel but also the bloody history of the Jewish people, and through investigation and travel had informed themselves concerning the ethnographic and juridical situation of the

ON JAN MASARYK By JOSEPH GOLDBERG

An Editorial — Published January, 1939

THE recent United Palestine Appeal Conference gained in significance through the presence of Jan Masaryk, son of the founder and first President of Czecho-Slovakia. Himself a distinguished diplomat, serving until recently as his country's Minister to London, Jan Masaryk played an important role in the historic negotiations preceding the fateful Munich settlement. He saw his beloved homeland abandoned by its former friends and allies and left at the mercy of Hitler in their policy of "appeasing the dictators."

Disillusioned at the sight of a dismembered Czecho-Slovakia turned into a vassal of Nazi Germany, he resigned his diplomatic post and resolved to champion the cause of another historically tragic people and to work for their rehabilitation

Jews in the countries of Eastern Europe.

When between 1904 and 1909 the "Cahiers de la Quinzaine," by Charles Péguy, acquainted the French public with the works and the Zionist and territorialist activity of Israel Zangwill, it was for many of them a thunderbolt. On some his poem "Chad Gadya," the refrain of the assimilated Jew who is dying because he has lost his Jewish soul, acted like a religious conversion—a flood of tears, a sudden reorientation of an entire life, the birth of an ideal. Some became militant Jews. Others felt the need to pour out, to express in song, their regained Jewish consciousness. A Jewish literature in the French language was born in which, side by side with their elders Bernard Lazare, Gustave Kahn and André Spire, there were ranged little by little the poets Henri Hertz, Henri Franck, Edmond Fleg, Ivan Goll, Benjamin Fondane, Ilarie Voronka and the novelists Jean-Richard Bloch, Armand Lunel, Elissa Rhaiss and Lily Jean Javal.

The action of this militant Jewish literature made itself felt especially in the years which followed the signing of the Peace Treaty.

Official Judaism began to withdraw its opposition. Thenceforth it took a hand in the task of reconciling the various factions of Judaism.

in their ancient homeland, Palestine.

Addressing the Washington Conference he said: "Three months ago I stood before the Government of Great Britain and demanded justice for the Czechs. Now I stand before you in Washington and appeal in behalf of another minority—the Jewish people. I want to hope that this time I shall be more successful. When the superpogrom broke out in the land of Goethe, Heine, Bach and Handel, I realized that my place was with the Jewish brethren, and that the suffering of my people has made my cause your cause and your cause my cause. And here I am!"

Jan Masaryk is, indeed, a welcome guest in our midst. We clasp his hand of friendship in a common hope that the dark clouds hovering over mankind today will disappear and real civilization will again be enthroned in the world.

IT WAS in September 1932 when I had the rather doubtful pleasure of being faced by the hateful eyes of the Fuehrer-to-come. Few Jews have been in such direct contact with him as I have been. At that time he was a witness and I was counsel for the defendant in a law suit against an Aryan writer named Abel. This Abel had testified under oath in a previous suit that Hitler had received money from Mussolini; since Hitler denied this fact Mr. Abel was indicted for perjury.

In the course of this procedure Hitler

attempted to shout vehemently, as he always did when accused of defamatory and low actions. When I started cross-examining him he became excited and confused, and was at a loss for answers. I could clearly see hate distorting his face, and finally he cried: "I refuse to give an answer to a Jew lawyer."

I then moved for his punishment for contempt of court, and the judge sen-

WHY HITLER HATED JEWS

By DR. KURT ROSENFELD
Pre-Hitler Prussian Minister
of Justice

Published November, 1938

tenced him to a fine of 1,000 Reich marks.

At that time there were still judges in Germany.

At that time I asked myself as I have since: Why, after all, does Hitler hate the Jews?

Historians attempt to find the answer in his own life. It has been said that Hitler, as a youth, had some unpleasant experiences with a Jew which thereafter prejudiced him against the entire Jewish race. Yet there are no facts to substantiate such an origin of his anti-Semitism.

It is true from his twentieth to his twenty-second year Hitler lived in Vienna among what is called in German *lumpen-proletariat*. At that time he made his living by shoveling snow in the winter and begging in summer; he ate his daily soup in the public kitchen and spent his nights in the shelter maintained by the twentieth borough in Brigittenau, where he constantly met the poorest of the poor Jews. He pretended to have learned during this time that it is possible to recognize Jews as Jews only by their noses. He held to this absurd theory even later when he met other Jews. He stressed the fact that the appearance of Jews differs from that of the German people.

The dominating party in Vienna then was the Christian Social, which fought both Jews and Socialists. Its leader was Mayor Karl Lueger, whom Hitler has praised as the "most outstanding mayor of all times." I remember this man very well. I heard his first speech when he began his duties as mayor. It was filled with blind hatred against socialists and Jews. Yet he fought rather religion than race.

In 1912 Hitler left Vienna for Munich. He said: "This melting-pot of races of which the capital consists filled me with utter disgust. I hated this mixture of Czechs, Poles, Hungarians, Ruthenians, Serbians, Croats. Among all those people grew the eternal parasites of

IN THE FOREST OF HEDERA

By DAVID SHIMANOVSKY

Translated from the Hebrew by Mordecai H. Lewittes

An excerpt from the long poem by the noted Palestinian poet.

REB BEREL reclined and smiled as he watched the mounting clouds,
To him it seemed as if higher and higher ascended the clouds,
They appeared to grow bluer and finer, until soon the eye could perceive
The highest welkin, through rifts in the canopy of leaves . . .
These few days past he'd been ill, hence burdened with labors light,
He would fetch the water from springs or cook the porridge at dusk
To appease the famished company . . . But now he was free
To lie flat on his back in the shade of thick eucalyptus trees:
He recalled how he hiked on the Sabbath to Zichron Yaakov:
The spring new moon had been blessed, the Passover feast was nigh,
Since morning the sun beat down, and the cattle herd in the swamp
Half-emerged from the mire and basked themselves in the warmth of the sun,
As they shook their heavy heads, and inhaled the pure spring air,
While unswervingly rose the mists from the pestilential pools;
The clouds turned blue that enveloped the Shomron mountain tops;
With sprightly mincing feet walked the girls in Zichron's streets,
In their braids anemones fiery, while their eyes sparkled brightly and glimmered;
They were clothed in embroidered linen, their raiment, transparent and white . . .
Spring's harbingers were here; and the youthful pedagogues
Who slowly trod at night beside pretty sun-tanned maids,
Pedagogic difficulties unwittingly forgot,
As they dreamed with those they escorted of a hike to Jericho's plains . . .
On Bat Shloma's winding hills weird cries had frightened the herds,
And once more the shepherds related that a "Debah" was seen on the mount
That wandered from hill to hill and fearfully laughed and cried . . .
Spring's harbingers were here; the waters had not yet dried
From ravines of the glens and glades; the valley streams still flowed
With a joyful roaring shout . . . And Berel recalled and smiled:
He was walking by Shomron's mounts, and sorrow sucked at his heart,
His strength and life-flame had been dimmed because of his people's sad lot.
Of a sudden the stream was before him. It followed a sinuous course,
It wound its way amidst the cliffs, joyed to greet the rocks in its path,
Its foamy locks were youthful and pure, 'twas all spring joy . . .
He quickly removed his shoes and crossed the stream on foot,
Its cool waves caressed his flesh, the hum penetrated his soul,
'Twas pure delight to his heart; he forgot his people's sad lot,
He was passing the Jordan at Gilgal . . .

humanity, the Jews. Jews and Jews again. The capital seemed to me to be the incarnation of incest."

After the war ended, Hitler held the Jews responsible for Marxism, which he hates as deeply as he does the Jews themselves. Marx' doctrine is, according to him, a product of the Jewish race and its tool to conquer the world. Evidently he does not know that neither Hegel nor Feuerbach, whose philosophies decisively influenced Marx were not Jews; or that Marx' closest collaborator Engels and Kautsky, who did more than anybody else to propagate Marxism, and Lenin, who further developed Marx' original ideas, were all Gentiles. Hitler does not know that Marx considered assimilation of the Jews as the only solution of the Jewish question. He refuses to see what he does not wish to see. The Nazis never listen to objections at their meetings. They tolerate neither contradiction nor discussion. During the period of the Weimar Republic, when somebody attempted to raise a question at such a meeting he immediately found himself thrown out. The National Socialists knew very well that it would be easy to refute them if they permitted free discussion.

Hitler's strongest argument against the Jews always has been and still is that world Jewry is striving for world domination. He constantly talked himself and his followers into believing that world Jewry is plotting to subjugate the Gentile world.

But there were more concrete and effective arguments used by National Socialist agitation. After the war one economic crisis after the other shook the German people. Unemployment grew worse and worse. Millions of unemployed were condemned to idleness. To these millions Hitler pointed out the Jews who still had property and kept their positions. The unemployed Jews were not as noticeable as the well-to-do Jews. Thus it was rather easy to incite the lowest instincts of competition by drawing attention to those Jews who played an important part in the public, economic, financial, and commercial life of the country, as well as to those Jews who had distinguished themselves in the professions and arts. By demagogic means

it was possible to promise liberation from unemployment by displacing or expelling a few thousand Jews. The Nazis are masters of propaganda and their demagogic method was all the more successful since there was no effective counter action on the part of the Jews. The majority of the German Jews were convinced that silence was the safest way to remain inconspicuous and so to escape persecution. Frequently one heard the opinion voiced (and unfortunately this opinion is still alive in other countries) that the anti-Semitic movement assumed

political importance only because of those Jews who *protested* against anti-Semitism or fought it.

It is always in periods of economic crisis that Jew baiting grows most successfully. The rise and fall of anti-Semitism corresponds to the rise and fall of economy; with almost mathematical precision one can prove that economic depression always provokes a high tide of Jew baiting and that correspondingly, during periods of economic prosperity there is a low tide of anti-Semitism.

THE MAN WITH THE GREEN NECKTIE

By ARTHUR SCHNITZLER

Translated by Alfred Werner

This story was written in 1901 and published in a Viennese paper in 1903. Its moral reflects the position of the Jew, "the gentleman with the green necktie," in a prejudiced world. The translation was authorized by Heinrich Schnitzler, son of the late poet.

IN A small house on the outskirts of the city there lived in complete privacy a young gentleman named Cleophas. One morning, however, he was seized with the desire of venturing out in the park. Therefore he dressed carefully as was his habit, choosing a new green necktie, and took himself off. The people he met greeted him politely, noticed that the green tie suited his complexion perfectly and for several days they talked with great admiration of Mr. Cleophas' cravat. Some of them tried to imitate him, but their ties were made of inferior material and tied without chic.

Some time later Mr. Cleophas took another walk in the park, in a new suit, but wearing the same green tie. Thereupon some people shook their heads gravely and remarked: "Again the green tie! It seems that's the only one he has." Those who were ill-tempered as well as envious exclaimed: "He'll drive us crazy with his green tie!"

The next time Mr. Cleophas appeared he wore a blue necktie. Some observed shrewdly: "He can't make us believe that this tie is blue. It must be green."

Next time when Mr. Cleophas took a walk he was dressed as carefully as usual,

and wore a tie of the most beautiful purple. But when, from a distance, the people saw him approach, they jeered: "Here he comes, the man with the green tie!"

There was, however, a few individuals who could not afford to wear anything around their necks but a string. They explained that this string was most distinguished, and the *dernier cri* of fashion. Anyway, they hated everyone who wore a tie.

When Mr. Cleophas appeared in the park again, the noisy man with the string around his neck shouted: "The men with the green ties are thieves!" And some people shouted with him.

And when he returned once more, the entire crowd, led by the noisy fellow with the string tie, screamed: "The men with green ties are murderers!" Cleophas noticed that many eyes were focused on him. Remembering that he too had occasionally worn a green tie, he turned to this fellow and asked: "Precisely whom do you mean? Perhaps me?" Whereupon the other replied suavely: "But Mr. Cleophas, how can you think that—? You don't wear a green tie!" And he shook hands with him and assured him of his deep respect.

Cleophas bowed and left. But as soon as he had gone far enough, the man with the string around his neck clapped his hands and exclaimed: "Did you see how it struck him? Who dares doubt now that Cleophas is a libertine, a thief and a murderer!"

On August 24, 1929, occurred the terrible massacre of Jews by the Arabs in Hebron, Palestine. Rabbi Gottesman, who had studied at the Yeshivah in Hebron, and knew most of the victims, was one of the Americans affected by the tragedy.

TWENTY-TWO died in the home of Eliezer Don Slonim, and he the first of them, on the morning of August 24th. His heroic martyrdom in death was characteristic of the man. With him died his wife, Hannah, their little son Aaron, and a younger child.

Eliezer Don, manager of the local bank, was the son of Jacob Joseph Slonim, Rabbi of Hebron; his wife, the daughter of Rabbi Orlansky of Zichron Jacob.

His interests were wide, embracing all of modern life and centering particularly upon Jewish affairs. He was a protagonist of the Zionist movement, and an ardent supporter of the Mizrahi. To the latter organization he was devoted with heart and soul. A man of culture, both worldly and Jewish, an accomplished linguist, he found time among other things to be the correspondent of the Hebrew Palestinian daily newspaper *Haaretz*, in Jerusalem. He used the pen-name *Haduny*.

It is noteworthy that in his column *Chadusbot M'Hebron* he gave a good deal of space to the Arab community, describing their doings and their progress in very friendly and constructive terms. He knew the Arabs well and was on terms of best friendship with them. On cold nights during the rainy season, when the best Arab homes are none too comfortable, the local Sheikhs were accustomed to gather in Eliezer Don's house, to talk, and play chess, and drink black Arabian coffee.

He, Slonim, did much for the Arabs in general and for their leaders and politicians in particular. Many were the favors he obtained for them, which included loans. He had much faith in the Arabs—far more than later events justified.

I recall how once, when he had to transfer £5,000 in gold from the bank in Hebron to Jaffa, he took along just one Arab as a guard.

No one of any importance who came to Hebron failed to visit the hospitable, charming home of Eliezer Don and Hannah Slonim. No one ever failed to find a welcome there. On holidays the older students of the Yeshivah would gather at his home to sing and make merry. Not every home was thus open to the students—for some of the old generation Hebron Jews were not heartily in favor of the new constructive spirit that had come into Palestine and of which the Yeshivah was one of the most conspicuous manifestations. For this reason Eliezer Don was loved by all the Yeshivah *baburim*.

On the Saturday of the massacre a large number of people were gathered in the house of Eliezer Don Slonim, including his wife, his two children, and his wife's parents, Rabbi and Mrs. Orlansky, of Zichron Jacob.

Shortly before that fatal day, Hannah's parents came to Hebron to visit. It was thus that they were present when the unbelievable atrocity was perpetrated. It is no wonder that so many people came to Eliezer Don's home for shelter when it became evident that the Arabs were on the rampage. Could it be that they would forget his friendship—his wife's kindness?

As a matter of fact they did not forget. A number of Arabs came knocking at his door. Give us the strangers you are harboring there, they cried, and we will spare you, and your kinsfolk. His answer, a culminating step in his martyrdom, was characteristic of the man:

"I have no strangers here—only my brethren!"

Eliezer Don had a revolver, which he was licensed to carry because of his position in the bank. When they shattered the door, the Arabs found themselves facing Eliezer Don, revolver in hand; behind him, the huddled crowd of men and women and children. Eliezer Don pulled

An Old-New Tale of the Old-New Land

22 DIED IN ELIEZER DON SLONIM'S HOUSE

By RABBI LEO GOTTESMAN

the trigger. The revolver had never been used. It jammed. They sprang upon him, and so he was first to die.

Hannah was not killed by the Arabs. She died there because her heart burst when she saw her husband murdered.

Little Aaron they killed, and the younger child.

Hannah's parents they killed.

Twenty-two, in all, died in Eliezer Don's house. Twenty-two martyrs.

Their souls rest in peace.

There were no arms in the house—except Eliezer Don's revolver that failed. The people were defenseless.

Two were saved in that house as by a miracle. A girl of fifteen, Hannah's sister, was pushed into a closet by Lazar Yanishker—one of the students in the Yeshivah. Yanishker, twenty-four years old, powerfully built, was known as the giant of the Yeshivah. He held the girl confined in the closet during the massacre. When she saw her parents killed—she was watching through a crack in the door—she would have screamed. Yanishker held her mouth—held it so tightly that her lips were swollen and distorted for weeks after.

When the Arabs had done slaughtering they turned to plunder. They tried to open the unlocked door of the closet. Yanishker held its handle inside—held it so fast that they gave up trying to pry the door open. He saved his own and the girl's life thereby—much more than he could have done, despite his physical prowess, had he tried to face the armed killers.

The Arabs had not forgotten the friendship of Eliezer Don Slonim.

Because this is a special issue of the Review, most of the customary material, including the Monthly News Survey, had to be omitted.

A GREAT deal of dishonest journalism, combined with a tendency of many to be influenced by superficial evidences, has so obfuscated the subject of Jews as great composers that a great many famous composers are today accepted as Jews even though they did not have the remotest connection with our race. As one who has done a great deal of research in this very field in this country and in Europe, I should like, once and for all, to throw some illumination upon a sadly confused subject.

Our greatest composer was, of course, Felix Mendelssohn—one of the towering figures in Romantic music—in whose veins flowed the Jewish blood of his grandfather, Moses Mendelssohn. Before Mendelssohn only one great creative figure is deserving of our attention. He is Salomone Rossi, a composer of great stature, who deserves to be better known. Rossi, who called himself "Ebreo" ("The Hebrew"), was born in Mantua in 1587 and died in the same city in 1628. He was a court musician to the Duke of Mantua, and in that post fulfilled a historical role.

There were other Jewish musicians in the court of Mantua (Allegro Porto and Abramo Della Arpo Ebreo) as well as in the court of Pope Leo X (Giovanni Maria, Jacopo Sansone), but these composers have long since been forgotten and need not detain us.

In the field of opera, the following Jews were of far-reaching influence and importance: Karl Goldmark, Jacques Halevy, Giacomo Meyerbeer, Jacques Offenbach. Karl Goldmark wrote a remarkable opera called "The Queen of Sheba" which is drenched with Oriental colors. Jacques Halevy is best known, of course, for his masterpiece, "La Juive," familiar to every lover of grand opera. Meyerbeer—one of the great contributors to operatic literature—produced a series of masterpieces, including "Les Huguenots," "Le Prophete," and "L'Africaine." And Offenbach, of course, was the incomparable master of opera-buffa, though his grand opera, "Tales of Hoffmann," is a classic.

At this point, I should like to raise the name of Georges Bizet, composer of "Carmen," who has frequently been

spoken of as a Jew. Bizet was married to a Jewess—the daughter of Jacques Halevy. On this basis, many have ascribed a Jewish origin to Bizet which all modern research denies. I have discussed the subject with musicologists in Paris as well as with some Jewish organizations there, and they all insist that there is no Jewish blood in Bizet.

Among the great instrumental composers who were undeniably Jewish were: Stephen Heller (a talented composer for the piano), Gustav Mahler, Moritz Moszkowski, Nachez, Napravnik, Anton Rubinstein, Karl Goldmark, Henri Wieniawski, and Max Bruch.

Bruch's Jewish ancestry has been frequently questioned. There are numerous musicologists—Alfred Einstein among them—who insist that Bruch was not a Jew, notwithstanding the fact that he composed the remarkable "Kol Nidre." These musicologists, no doubt, base their convictions on the fact that several of Bruch's ancestors held ecclesiastical posts. But there are numerous other historians who insist upon Bruch's Jewish origin. Brahms, his personal friend, spoke of him as a Jewish composer—and Brahms would not have made such a statement about a friend if he had not known the facts.

The question of Richard Wagner's racial origin has been subjected to a great deal of controversy. It has been long debated whether Richard Wagner was the son of Karl Friedrich and Johanna Bertz Wagner, or whether he was the illegitimate son of Johanna Bertz Wagner and the Jewish actor, Ludwig Geyer. Equally imposing arguments have been summoned for both sides of the debate. However, recently, the famous Wagner authority, Ernest Newman—after many years of painstaking research into Wagneriana—has come to the inescapable conclusion that Wagner was the son of Geyer, hence a Jew by birth. Newman has presented his conclusions in the latest volume of his monumental "Life of Richard Wagner" (vol. 3), published a year ago. These

Because Ravel Wrote "Kaddish" He Was Not Necessarily a Jew

WHO ARE THE JEWISH COMPOSERS?

By DAVID EWEN

conclusions were based on two documents which Newman discovered. One of these proved that Johanna Wagner, and her infant Richard, traveled from Leipzig to Teplitz to visit Geyer (Karl Friedrich was still alive). Such a difficult journey required strong motivation, in the opinion of Newman; and the motivation, according to Newman, was that the mother was taking her child to see his rightful father. The second document was a letter written by Wagner in which he spoke of Geyer as "father," and with tenderness and affection.

Among modern composers, we find numerous Jews who hold a dominating position. In France there have been Paul Dukas and Darius Milhaud, both of undeniably Jewish birth. It is strongly believed that Maurice Ravel was a Jew, largely because he wrote some exquisite Hebrew songs, including "Kaddish." But Ravel himself told me that not a drop of Jewish blood was in his veins, and when I later visited his birthplace in Ciboure I had occasion to see his birthpapers and ascertain for myself that he could not have had any Jewish ancestry.

Leading German-Jewish modern composers include Kurt Weill, Paul Dessau, Karol Rathaus; Jewish composers of note from Vienna include Arnold Schoenberg, Alexander Zemlinsky, Ernst Toch, Erich Korngold, and Egon Wellesz. Other European composers of our times of whose Jewish origin there is no question include: Alexander Tansman (Poland), Castelnuovo-Tedesco (Italy), Jaromir Weinberger (Czechoslovakia), Leo Weiner (Hungary), Arthur Benjamin and Frederick H. Cowen (England), and Alexander Veprik (Soviet Union).

Leading serious composers in America who are Jewish include: Marc Blitzstein, Ernst Bloch, Abram Chasins, Aaron Copland, George Gershwin, Rubin Goldmark, Louis Gruenberg, Frederick Jacobi, Lazare Saminsky, and William Schuman.

SCIENTISTS say that scientific knowledge is based on the aphorism, "See in order to foresee."

What do we see today?

(1) A crisis in Democracy.

By trial and error, man evolved a new scheme of government and life—Democracy. It came as the crown and flower of human civilization, just as man came last in an ascending series of earthly creatures. It is superior to every other form of government as man is superior to animal.

Mankind greeted the democratic program with joy, a universal gladness such as the exuberance with which all living things respond to springtime.

Why? Because this program rescued nations from feudal tyranny, emancipated the individual man from oppression and restrictions on liberty, and gave him political equality and social, economic, and political justice. Modern democracy elevated the whole human family and made it conscious of a destiny of progress in freedom and in the humanities.

The freaks of time and fortune however are playing strange tricks in our generation. Suddenly a flood of anti-democratic reaction is over-running the world. That which only yesterday was universally adored and revered is now being condemned and flouted.

Heads of governments openly despise the ideals of democracy and class them as tragic legends of bygone days. Many lands have abolished altogether democratic institutions. Everywhere men are recreant to the traditions and ideals of democracy. Everywhere democracy is on the defensive.

(2) We see a crisis in Jewry.

The attack on democracy has unsettled the whole order of civilized life. It has unloosed man's worst passions and organized cruelties.

For the Jews particularly the assault on democracy has had a special, direct and most acute significance. It is our historic fate to be among the first beneficiaries of civil and religious liberty and the first victims of intolerance. Our existence rests on liberty and justice, on tolerance toward minorities, on respect for the weak.

A prominent British journalist who vis-

AMERICAN JEWRY HOLDS THE DESTINY OF THE JEWISH PEOPLE

By LOUIS J. GRIBETZ

An Editorial—Published May, 1940.

ited America three years ago said to American Israel: "You may take it from me as a simple statement of fact that European Jewry has disappeared. Jewry as a community, as a body that means anything in a communal sense, has completely vanished. For God's sake, take over the control of Jewry. Take over the leadership of Jewry and save what there is to be saved of our Jewish people."

This spectacle, held out to us three years ago, is even more real now. Wherever our gaze turns we painfully witness the same tragic conditions—a dreary uniformity of sorrow and disaster. In relentless, continuous succession calamity follows calamity. In Russia spiritual and cultural Judaism is in utter stagnation, terrible decay. The Jews of Germany seem like a desolate valley of dry bones with no sign of life. Jewry in Hungary is a lifeless imitation of what it once was. Austrian and Czechoslovakian Jewry is a pitiful mass—just so much prey and plunder to barbaric rapacity. Polish Jewry is in want and despair.

The assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2,000 years of history.

(3) But out of the dark night there shines forth like a morning star the luminous figure of American Jewry. Even as in the days of old, when the sun of Jewry set in the East it began to rise in the West. We are the largest, the most favorably situated Jewish community on earth. We constitute a quarter of the entire Jewish population on the surface of the globe. In this hour of distress we are the hope and the refuge of all Jews elsewhere. We may consider ourselves the "remnant of Israel" to which our foreign kinsmen must look for light and leading.

We have at our disposal the materials necessary for leadership and succor. We have the men and the means—the human and material resources—indispensable to help mend the broken life of Jewry.

Yea, more. We have the freedom. Freedom not the result of emancipation,

freedom not a faint and sickly hot-house plant, but freedom that is the natural and thriving product of American civilization. Further, we have the sympathetic understanding and respect of all America. America looks with shuddering horror on the bigotry and the fanaticism to which the Jew is subject. She looks with disdain and contempt upon those who insult the dignity of man. America is still in passionate quest of those things which sweeten the life of humanity with justice and equality.

We have a righteous case and faithful allies. America is realizing that the wounds which dictatorships inflict on the Jews are also being inflicted on freedom.

(4) I think it is fair to say that we can foresee that in a large sense the destiny of the Jewish people has been placed in the hands of American Jewry. The greatest need, therefore, of all of us is Jewish solidarity. No one individual alone can deal with what confronts us. Only together can they be solved. Let us have a united front in defense and furtherance of Jewish rights. Let the combined strength of American Jewry express their faith in justice and in the ideals of democracy. To meet the demands of the hour, the whole American Jewish community must assert itself. Every individual Jew must participate in the fulfillment of this duty. Our power will be rendered ineffective by separation and disunity. Let us all use our power and our talents in behalf of our causes discreetly and prudently.

In his affliction Job said, "I know that my redeemer liveth." The Hebrew word for redeemer is "Goel," which means kinsman. Job was certain of two things: of the existence of his redeemer and that his redeemer was his kinsman, his brother. We, too, must understand that the achievement of Jewish redemption is to be effected by the "Goel," by ourselves.

ONE day in April, 1640, a pistol shot rang out from one of the houses in the little Marrano colony of Amsterdam. Quickly a crowd of frightened and excited men gathered. It was the first time that their quiet and peaceful life had been thus disturbed. When the door was forced open and the house entered, Uriel da Costa was found dead at his desk with a bullet wound in his head. One hand rested on the Latin manuscript of his just completed autobiography, "An Example of a Human Life."

His death created a commotion, but little genuine regret among his contemporaries. There may have been a few tears shed by the members of his family, but he had no sooner been buried than he was forgotten. It was the price he paid for a stormy and turbulent life. For many years he had been at odds with his brethren, at odds with the members of his own family, the cause of many conflicts, the center of many quarrels and disputes.

Yet, strange as it may seem, this lonely and tragic figure, lying in an unmarked grave in the ancient cemetery of Oudekerk, is still remembered. All attempts to silence him, to expunge his very name from the records of Jewish history, have failed. Posterity has been kinder to him than his own generation. Men still think of him, pause and ponder his strange, romantic career and tragic death. No other Marrano Jew created so much interest, aroused so much pity, excited so much discussion.

Uriel da Costa (called Gabriel at his birth) represents another chapter in the long travail and suffering of the Marrano Jews. He was a son of Marrano parents, and his father, Bento, had adapted himself to his Christian environment with an easy conscience.

He brought up his children, of whom Uriel was the oldest, in the same simple Christian piety that guided his own life. Uriel was a sensitive and impressionable child who, like his father, took religion seriously. There were no spiritual conflicts in his life, for Catholicism was the only religion he knew. What knowledge of Jews and Judaism he had came from the abusive sermons he had heard in the

church, or the scornful remarks of his teachers. At his home the subject was never mentioned, and when he inquired, his father was annoyed and irritated, and his mother strangely silent, though her sad and melancholy eyes made him feel that she knew more than she cared to tell.

There were not many outlets in those days for young men seeking a career. Almost all the avenues to success led through the holy orders. When Uriel grew older and his career considered, he was sent to the University of Coimbra to prepare himself for ecclesiastical jurisprudence. The university was a religious school, a Jesuit institution.

Uriel responded to the religious atmosphere of the school perfectly. While law books were his principal companions, religion continued to be his favorite subject. He became fanatically pious, subduing the needs of food, drink and sleep till they had no meaning for him.

Imaginary sins began to possess him; the fear of damnation shadowed his every step. Yet, there was nothing he could do, for, was there a prayer he had not recited, a shrine he had not frequented, a holy image before which he had not kneeled? He thought that a holy life would give him the peace and tranquillity he sought. To this purpose he copied the example of the grimmest ascetics and adopted their method till his face was pale from fasting and his eyes dim from weeping. As long as he prayed, he felt relieved, and a great peace would come over him, but with the last word of the prayers, his fears would return.

Thus Uriel lived, feeling himself lost and rejected. Suddenly, a faint shadow of doubt began to form in his mind. Was it the call of blood, the voice of stifled tradition, or something of the subtle Jewish spirit which had not yet been altogether dead in his nature? The deeper he delved into the mysteries of the Catholic religion, the more preoccupied he was with the Jesuit teachings, the larger

*The Story of a Man Who Shocked His People
and Aroused their Sympathy*

THE TRAGEDY OF da COSTA

By JACOB MINKIN

and larger grew the cloud of doubt until it almost completely covered his mind. The Church had disappointed him; she failed to give him the peace and tranquillity for which his soul had been longing—could these things be had outside her domain?

To trace Christianity to its core he read the Old Testament from which it sprang. He more than merely skimmed its pages, but let its words, its very letters flow through his mind. What a fresh breath, like a cool summer breeze, blew from its pages, confused and disfigured though it was in its Latin guise! At last Uriel had found his anchor! He was confused and troubled no more. His imaginary sins no longer frightened him, and the prospects of hell and damnation had no terror for him. The Bible had not a word to say about the things that almost brought him to spiritual desperation. The discovery shook the very foundations of his Christian faith.

It was thus that Uriel forsook Christianity, at least in his heart, and became a Jew.

Was this the resolution of his own mind, or a determination fired by the active propaganda of the local Marrano group of which Antonio Homen, a member of the Coimbra faculty, was the most conspicuous figure? His own autobiography contains no information on the question. But for Uriel his mental torments had only begun, for it galled him to play the hypocrite. To escape the vigilant eyes of the Inquisition, he still carried out the symbols of the Christian religion, although his soul no longer responded to these things.

Upon his graduation, he returned to Oporto, the city of his birth. Months, perhaps several years, Uriel lived in spiritual duplicity, outwardly carrying out all the gestures of the Christian religion, while inwardly obeying the mandates of his new creed. At last the time

came to throw off the disguise and flee to a land where he might live as a Jew. Cautiously he communicated his intention to his mother and brothers—his father was already dead—and together they resolved to expose themselves to the danger of secret emigration, to abandon their hearth and home, surrender their respected position in society and exchange the comfort and security of their life for an unknown future.

They fled to Amsterdam, that strange and remarkable Jewish community almost all of whose members had been born and brought up as Christians. Some had even been prelates and high Church dignitaries. Uriel had to learn everything anew, for now he was in the company of Jews to whom Judaism was no longer a secret conviction but a living practice. He carried out the numerous prescriptions of his new creed conscientiously, and complied with everything his instructors had declared to be the law.

Sometimes, however, he was irked. For he soon discovered that Judaism was a much more complicated and exacting religion than the religion he had abandoned. Never, for instance, could he eat or drink, or perform any of the normal functions of a human being without finding himself confronted with an outraged religious injunction menacingly staring in his face. His coming and going, his sitting and standing, the very closest intimacies of life, he found ruled and governed by laws and regulations not the slightest trace of which he could find in the Bible. A disturbing doubt began to steal itself into his mind. He craved for information, but in the narrow circle in which he lived there was no one to give it to him, for the erstwhile Marranos observed the rituals of their religion without question.

It did not take very long before his secret doubt developed into open rebellion. It was for freedom that he had risked his life and braved the dangers of the Inquisition—was he now to be shackled by the tyranny of the synagogue? He no longer frequented divine services, was careless in the observance of the dietary laws, and was guilty of many other similar religious lapses.

When the report of Uriel's religious

misconduct was noised about, the Jews were stunned by it. It was the first flagrant break in the religious solidarity of the Marrano colony, and they felt the hurt deeply. Uriel was regarded as a heretic, a blasphemer, a defiler of the Holy Law. Pious men avoided him, children insulted him on the street, even the beggars refused his alms, as though the

FRIDAY NIGHT

By Ruth Gonzer

THE white candles burn silently
In the tall silver candlesticks.
The light flickers in pale gold spurs
On the starched white tablecloth and
The mound of white-covered bread.
The air is very still and warm—
The bowed old figure at the head
Sits motionless in the huge carved chair
Like an ivory statue, modelled
In black and white. The wrinkled forehead
Gleams palely beneath the black silk cap.
The large heavy-lidded eyes are closed,
The thin colorless lips move fervently
But no sound comes forth. The room
Grows strangely quiet. Even the children
Are silent, deep awe-stricken gazes
Fixed on the ancient, ecstatic face.
The wine in the squat crystal goblets
Sparkles luridly under the candlelight
Like tumblers of smooth dark red blood.
The prayer is finished.
The bowed figure straightens, the lids
open,
And the thin lips stretch in a smile.
It must be a signal, for the children
Break into chatter and the adults
Smile and nod across the table.
The mother, white apron over dark silk,
Comes with steaming bowls of fragrant soup.
The cloth glows with good hot, filling food.
The children eat noisily and the
Little gray figure at the head
Watches with wise, ageless black eyes.
The candles drop a little in
The silver holders, and great scalding
Tears drop gently on the stained white cloth.

money was tainted and not to be touched.

In his loneliness, separated from his people, Uriel da Costa occupied his time

by examining some of the beliefs current among the Jews in the light of their biblical authority. His mind fell on the doctrines of the immortality of the soul, and reward and punishment after death. He was so struck by the glaring contrast between the universality of these beliefs and their almost complete absence in the Bible, that he not only communicated his findings to the few friends he still met, but resolved to publish a book on the subject.

Da Costa was playing with fire. The Jews might have been willing to overlook his heresy, but how could they forgive an attack that was levelled against the Church no less than against the synagogue? The freest state in Europe was not yet free enough to countenance an assault upon one of the most cherished teachings of Christianity, made by one of the very people they had admitted into their midst and treated so generously.

And they lost no time in doing it. They not only called on Samuel da Silva, an Amsterdam physician and scholar, to refute da Costa's pernicious teachings, but denounced him to the local authorities. Uriel da Costa was arrested, kept several days in prison, and his work was condemned to the flames.

Uriel felt the hurt intensely. Of a quick-tempered nature, an enthusiast whose impetuosity overpowered his better judgment, he now rushed headlong from one indiscretion to another. A long series of squabbles and irritations, of petty quarrels and persecutions followed on both sides, during which time Uriel da Costa found himself living alone in a hostile community, separated from his race, even his family.

Everything had been cut off from him; like a prisoner condemned to solitary confinement he saw nothing of the world but four walls of his cell. The silence of his house almost crazed him. He could not endure his isolation, to be shunned by all as one smitten with a plague. He was not a strong-minded man, a thinker of the first order who could live happily in his world of ideas as in boundless space, unconcerned about those around him, as Spinoza was to do many many years later.

At last, he could stand his solitude no

longer and resolved to make his peace with the synagogue. He yielded to the urgency of necessity. His family had renounced him, and his wife had been dead for some time. To put an end to his loneliness, he wanted to remarry, and this was impossible so long as he was in excommunication. He was willing to pay tribute to Judaism with his lips when his heart had long fallen away from it, or, to quote his own words, he resolved "to be an ape among apes." Nevertheless, da Costa was a man of feeling, sentiment and emotion, the product of a religious childhood and a Jesuit training. Religion was deeply rooted in his soul, although he could not find his spiritual climate in either Judaism or Christianity. He, therefore, evolved a religion of his own, a kind of deistic faith, based on natural law without creeds and ceremonies, without rituals and observances—an abstract religion without supernatural or theological implications.

It was not to be expected that Uriel da Costa would keep his secrets. Silence had never come easy to him, especially when the subject was religion. When, therefore, he was approached by two Christians who had intended to embrace Judaism, and asked his opinion, he gave them such a gloomy picture of the Jewish faith, warning them against the heavy yoke they would be laying on their necks, that, frightened and discouraged, they gave up their intention. To add to his difficulties he was betrayed by one of his nephews, who reported his uncle's unreligious conduct.

Again was he excommunicated, this time with even greater severity than before, and again was he condemned to a life of loneliness. Had he lived on another planet with no one around him, he could not have been so utterly alone. At the age of forty-nine, when men feel the need of the warmth and congeniality of friendship, he was immured in this prison-house with no heart or face to cheer him.

Uriel da Costa was by this time a broken and disheartened man; his power of resistance was blunted and he had no strength to fight. What years were still left him, he longed to spend in peace. It was, therefore, from a sense of expediency rather than honor that, for the

third time, he was prevailed upon to sign a document of recantation.

The terms of his penance that had been agreed upon were mild, with nothing in them to hurt his proud and sensitive nature. Instead, the penance turned out to be as spectacular a performance as was ever conceived by the gloomy genius of the Inquisition. None of the sadistic practices of the so-called Holy Office were left out. Da Costa's description of what happened in the little synagogue in Amsterdam is so gory that the proceedings could not but fill him with disgust and loathing, and there is no reason to doubt its authenticity.

Although a man of middle age, his many trials had made him an old man. Yet this had not deterred his tormentors from parading him before a jeering and mocking congregation, dressed in a penitent's robe and holding a lighted candle in his hand. He was made to stand up and recite in a loud voice a confession of sins which he had signed hardly knowing its contents.

Nor was this his worst ordeal; for, when the reading was ended, he was led to a corner of the synagogue, made to strip to the waist, and administered the thirty-nine biblical lashes. Quivering with pain and humiliation, and possibly with bleeding wounds, he was made to stretch himself across the threshold of the synagogue and suffer the people to step

over his prostrate body as they walked out, some kicking him with spiteful, pious loathing, while others merely stepped over him jauntily.

It was a mortifying experience particularly to one as sensitive as Uriel da Costa. Blinded by rage, faint, and with torn garments, he groped his way back to the stillness and seclusion of his home, vowing revenge for the humiliation he had suffered. "I want the power of revenge," he muttered to himself as he paced the corridor of his lonely house. And the revenge he planned and executed was too terrible even for so crazed and tormented a mind as his. It was his "An Example of a Human Life," portending to be his autobiography, but in reality more a challenge than a true history of his life, more of a furious blast against his tormentors than an impartial statement of his case, every word dipped in gall, every sentence reeking with hate and venom.

Death alone could wipe out the reproach of da Costa's conduct and put an end to his futile life.

Suicide may be cowardice, but sometimes it is cowardice that keeps one from it. He took out his pistol, cleaned it, loaded it well, and, with a steady hand, made an end to his strange and tangled life.

A FORMULA FOR JEWISH LIFE IN AMERICA

By DR. SAMUEL NEWMAN

EVEN those Jews who have retained their nominal affiliation with the synagogue have been a little hesitant about describing their religion in terms of pure faith. Faith was not a word in good scientific standing. It suggested dogmatism; it implied a stubborn refusal to be open-minded; it was not thought to be the most fruitful approach to an understanding and comprehension of reality and the universe.

According to an influential—and fashionable—school of Jewish religious thought, Judaism was interpreted in terms of, and identified with, social justice and righteousness. Justice and righteousness were thought to mark and to delimit the highest and farthest goals of Judaism.

At the other extreme of the multi-colored spectrum of divergent religious opinion were those who viewed Judaism as a civilization, a way of life for a limited and delimited racial or ethnic group. To the exponents of this philosophy of Judaism, ritual and ceremonial had value neither as a sacrament or visible sign instituted by God by which grace was conveyed to the individual soul nor as a symbol of an abstract religious idea but as a framework for the preservation and transmission of a distinct folk life or culture.

A considerable number of Jews who drank deeply from the wells of western culture concerned themselves with the problem of Judaism not in a positive [Continued on page 35]

Heinrich Kranz, as the author of this article was known originally, came to the Review as a Viennese journalist bitterly anxious to awake American Jewry to the dangers facing the Jewish people. This article was written before the war.

A GAIN the hour of doom has struck for many thousands of Jews. The Jews of two countries hitherto democratic and friendly to Jews, Norway and Denmark, have fallen under the domination of barbarians and they must await oppression, persecution, exile.

The Danish Jews—about seven thousand, according to the last count—can look back upon a proud history. The first Jewish settlement in Denmark was founded by Sephardic Jews from Holland and Hamburg in the middle of the seventeenth century. But soon the Sephardim yielded in numbers and importance to the Ashkenasim. There is an excellent portrayal of Jewish life in Denmark by the etcher, Salomo Bennet, who spent the years between 1792 and 1795 in Copenhagen.

"The Jews here enjoy the full freedom of assimilated citizens, they bear their share of the burdens and taxes, and play their part in public life just like the other inhabitants of the country," he wrote. "They are hospitable, eager to serve both native and foreigner, and industrious at their trade, be it commerce or handiwork. They have also produced excellent doctors and surgeons and a few artists."

The influence of the enlightened group around Moses Mendelssohn reached Copenhagen, which formed a progressive congregation at the time. When the celebrated Chief Rabbi, A. A. Wolff, came to Denmark, from Darmstadt, Germany, he was able to contribute a great deal toward the preservation of sound Judaism. David Simonson, the scholar and social economist followed him in office.

Let us mention just a few names to indicate the significance of the spiritual and social life of Denmark during the last decades: George Brandes, the literary historian, who interpreted and translated the works of Ibsen, Bjørnson and Strindberg into the Western languages, and wrote the monumental "Stream of Nineteenth

THE JEWS IN SCANDINAVIA

By HEINRICH KRANZ

Century Literature"; Carl Brandes, his brother, Minister of Finance in several Danish cabinets; Meyer Hermann Bing, publisher and member of the Industrial Union; Meir Aaron Goldschmid and Henri Nathanson, both famous playwrights; Markus Rubin, director of the Danish National Bank; N. Wallich, well known botanist; Moritz and Moses Melchior, financiers, and generous patrons of Danish literature and science; the Jacobsohn family, who gave Denmark several artists; Siegfried Wagner, sculptor of the mighty National Memorial in Copenhagen; Mayer Jacob Goldschmid, one of the best stylists in Danish literature; Peter J. Freuchen, famous Arctic explorer and writer, whose books were very popular in Germany. It is not generally known that *Politiken*, Copenhagen's greatest international newspaper, was founded by Edvard Brandes, a Jew.

During the first World War Copenhagen was the seat of the Central Bureau of the Zionist Organization. It issued the so-called Copenhagen Manifesto on the twenty-fifth of October, 1918. In it were formulated demands for a national home in Palestine, equal rights in all

lands, and national autonomy for all countries where there was mass immigration by Jews.

Norway has the youngest and numerically weakest Jewish colony of all Scandinavian lands. Only about eighteen hundred Jews live there, one thousand in Oslo, three hundred in Trondheim, fifty in Bergen, and the rest scattered through towns as far as Narvik. There are even a few Jewish residents in Hammerfest, the northernmost city in the world. Dividing them according to trade, they are to be found in commerce and the shoe, tobacco, textile, and clock industries. There are also Jews in the professions, and Jewish officers in the Norwegian army.

Not till the beginning of the nineteenth century do we find sizeable Jewish immigration in Norway. At that time the existent ban on Jewish immigration was lifted by a few persons friendly to the Jews. But the settlers did not get to the point of forming a congregation in Oslo till 1892. There was practically no anti-Semitism.

EXPOSING IRRESPONSIBLE ACTION

By JOSEPH GOLDBERG

An Editorial — Published January, 1944

THE methods adopted by certain "front groups" are known. Taking advantage of the plight of the Jews, a few individuals band themselves together and enlist the endorsement of well-meaning but misguided men and women who "lend their names" freely in the hope that they are helping a worthwhile movement of responsible leadership. Armed with these high-sounding names, publicity is obtained by means of paid advertisements in leading American newspapers. The vicious circle begins. The inevitable coupon printed in a corner of the advertisement brings in contributions, which in

turn, are used to pay for more advertisements.

Those who are encouraging these chaotic acts must be made to realize that instead of helping the cause of Jewry they are actually doing us a disservice by creating confusion in Jewish life and undermining the efforts of organized leadership in American Jewry. There is no dearth of organizations to fight our cause and protect our interests here and elsewhere. What is sorely needed is discipline in our ranks and a maximum of support given to agencies created by the will of the majority of our people.

LOUIS DEMBITZ BRANDEIS

By WILLIAM I. SIEGEL

LOUIS DEMBITZ BRANDEIS in his career as lawyer and judge must frequently have looked with impatience, however characteristically benign and well-concealed, upon the allegorical conception of Justice. The blindfolded, ample, female figure which in stone and in bronze has immemorably been the corporeal symbol of Justice is the direct antithesis of that method of thinking, pleading and adjudicating by which Brandeis has been so distinctively marked off from the generality of contemporary advocates and judges.

Brandeis always insisted on a full understanding of relevant facts as the indispensable element in the true administration of justice.

From his earliest days of maturity this insistence upon facts oriented the development of his legal and civic point of view. Graduation from Harvard Law School (as admittedly its most brilliant student) brought him toward the close of the 19th century into professional life among an American people suffering from an economic self-hypnosis.

The country's inexhaustible natural resources furnished material for the structures of great industrial organizations. Need for expanding credit facilitated the establishment by banks and financial trusts of an apparently invulnerable hegemony. The interplay of such industrial and financial interests fostered interlocking directorates and resultant monopoly. An unending stream of immigration insured the requisite supply of patient human labor on which this machine poised itself. The translation of the pioneering spirit from the physical frontier, finally attained, into the market place, the factory and the counting house created the now-legendary captains of industry and finance whose manipulations set into motion stratifications of wealth.

In all this vast panorama of action and reaction every theory save one seemed reasonable; every industrial practice except one was permitted; every class save only one procured advantages.

The class excepted from the generous distribution of national wealth was the laboring class. The theory omitted from the standard ideology of the day was that the labor of human beings in one form or another is the crucible in which na-

tional wealth is created. The one industrial practice hardly even conceived of, much less initiated, was the practice of industrial justice. A conception of labor as something other than a commodity to be purchased as cheaply as possible—as a dignified and co-equal element with capital in the unity of Industry: this, except among a fractional minority, was heterodox and anathema to the actual as well as the titular rulers of the country. In no other epoch of our history since the outlawing of slavery was the industrial and social plane of the country so low.

Such a condition factually expresses a philosophy—one first propounded in the Biblical question "Am I my brother's Keeper?" In sober revolt against the prevailing philosophy, both because of a reasoned recognition of its futility as a standard of human conduct and because of ancient currents of Hebrew morality forming the essentials of his character. Brandeis became an actor in this drama of the ensuing decades. Inevitably he became a member, and early emerged as a leader of the group of men and ideas which must be termed, now as well as then, the hope in America of decent and civilized social relationships.

Most immediately necessary in any programme of reform was the strengthening of Labor: Brandeis (at a time when his clientele included many large, and corporate, employers of labor) vigorously championed the growth and power of unions. In public forum and in legal brief he forcefully expressed the economic and legal arguments which steadily freed labor from the restrictions of the common-law doctrine of conspiracy and in resultant judicial decisions and legislative enactments legalized the strike, picketing, and other essential union methods. In all this, he had the manner and method of the statistician because of a compelling integrity of intellect; but the aim was that of an idealist.

In the forms of price and rates, the great industrial monopolies were exorbitantly taxing the American people.

Brandeis attacked the prices and the rates, not alone as evils in themselves; he attacked the economic inutility of the structures.

This matter of the forms of social structure is a cardinal point in any evaluation of Brandeis' work. Brandeis stood always apart from the extremists of the Right and the Left. The basic idea of his position was the necessity (and the practicability) of what for convenience sake we call Capitalism as permitting the least restrained scope of individual ability and effort in the creation of total national wealth.

By no means, however, was Brandeis enamoured of that system. He recognized that the word Capital is but another name for—a description of—the process whereby wealth is created and also of the channels through which it is distributed. It was the province of Brandeis to graph and chart those perversions of Capitalism which have simultaneously stifled the creation of wealth and clogged its distribution.

In this endeavor he was, like all prophets, a generation and more ahead of his day. Decades of bitter debate were to elapse before old-age pensions, cheaper insurance, unemployment security, industrial cooperation, shorter hours and higher wages passed out of the realm of the utopian into accepted codes of industrial relations. The race has not been entirely to the swift in thought, nor the battle wholly to the strong in spirit, for both the race and the battle must for long be carried on. Yet this, at least, has been permanently established: that at long last the principle of these reforms has become current in the coin of social intercourse, and the debate is as to detail mainly. To Brandeis as much as to any—and more than to most—of the champions of change and progress is due the fundamental reversal of emphasis.

Democratic government frequently

justifies itself in terms of personal incident. A dramatic example was Brandeis' elevation to the Supreme Court. The totality of the forces opposed in 1916 to his nomination by President Wilson was tremendous. In a very real sense the opposition represented a marshalling of power by every conservative and reactionary element in the country against liberal movements which they hated—which, moreover, they feared and which they knew were personified by him. Freedom in our history have ideas been so completely identified with a personality. The President recognized this, and in pressing for confirmation by the Senate, beautifully described his appointee when he wrote: "He is a friend of the just and a lover of the right; and he knows more than how to talk about the right; he knows how to set it forward in the face of its enemies."

It is not possible to exaggerate the consequence of Brandeis' judicial labor beginning as they did with the national problems generated by the World War.

Brandeis, with his friend and early mentor, Justice Holmes, strove against the assault of legislation born of wartime hysteria. They failed; but they failed so splendidly that history will be likely to record the influence of their minority dissents rather than the judgment of the majority.

Jews as Americans and as Jews are proud of Mr. Justice Brandeis. Jews as Jews are rightly grateful to Louis Dembitz Brandeis. His leadership of our cause in critical times; his contribution of energy and vision; the influence of his example on wavering Jews; the power of his name in the non-Jewish world; these have been more than an army to us.

Until 1910 his contact with the Jewish people had been only occasional and had given him no feeling of particular identification with, or obligation to, them or their problems. In that year he served on an arbitration board dealing with the Jewish textile trade, and from that experience formed impressions of admiration for the Jews with whom he dealt in these perplexing questions affecting a predominantly Jewish industry. In 1912 his real and lasting interest in Zionism became an activating force of his future years. For this the Jewish people owe a

great debt of gratitude to Jacob De Haas, who stamped indelibly on Brandeis' attention and purpose the *facts* of the Jewish situation in the Göluth. These *facts* made him definitely and in terms of his own efforts indefatigably a Zionist. As he had written: "Only a generation ago this was a hope merely—a wish piously prayed for, but not worked for. The Zionist movement is idealistic, but it is also essentially practical."

The facts which acted as the catalytic agent on Brandeis were both negative and positive. The first was the "universal and endemic" nature of anti-Semitism. He recognized that however different in different countries might be the manifestations and the degrees of anti-Semitism,

the problem which it created was a universal Jewish problem. The positive fact which he made part of his reaction and which in addresses of compelling logic and stirring appeal he expounded to the Jewish and the non-Jewish world alike was that not by a mawkish assimilation and not by a concealment of Jewish racial and national identity could this problem be solved. Only in a militant Zionism and only by insistence upon the creation of a national home for a Jewish nationality was the answer to be found. Thus he sounded the note of Jewish pride and self-respect: "While every other people is striving for development by asserting its nationality and a great war

[Continued on page 31]

FUTILE BASKETS FOR THE BEREAVED

By DR. ISRAEL H. LEVINTHAL

This is one of Rabbi Levinthal's articles from his column, "Just Between Ourselves."

I HAVE unfortunately frequent occasions to visit people during "Shivah," when they observe the week of mourning. Again and again I am struck by the sight of huge baskets of fruit, candies and other delicacies, sent by good friends to show their sympathy for these sorrowing folk.

I wonder how many of these well-meaning people ever give a thought to the wastefulness of this gesture. In most of the cases the people do not need these delicacies, and certainly do not want to derive any enjoyment from something that is linked with their sorrow.

A nobler gesture could be made in such circumstances, one that would have a far greater meaning to the bereaved and would be an effective way of perpetuating the name of the deceased. If these friends were to plant a tree on Palestine Jewish National Fund land in memory of the departed one, how much finer, how much more useful, this action would be. Imagine the feeling of the mourners upon receiving the certificate from the Jewish National Fund with the name of their dear departed inscribed upon it, and telling of a tree that will blossom in the sacred soil of the new Judea and bear the name of their beloved one.

I do not mean to limit the suggestion to the Jewish National Fund. The offering may be a contribution to any worthy cause, to any fine institution to which the departed one was devoted in life. We sometimes receive a gift in our Center Library in memory of someone who died. The family is notified of this act, and I am confident that they experience a joy in the midst of their sorrow that the name of their beloved one will be blessed by readers of these books for years to come. I often see a request, included in the death announcement published in the press, that friends who wish to honor the memory of the deceased should make a contribution to some specified charity that was close to the heart of the one who has passed on. Such acts have meaning. They are productive of good. They help to keep alive the name of the dead.

It is high time that people of intelligence drop this senseless practice of wasteful spending now in vogue in order to express a sacred feeling of sympathy with one's loss. But let the motive which prompted the rise of this custom be utilized in a manner worthy of the solemnity of the occasion. Let us unite the name of the dead with a cause that brings blessedness to the living, and then in truth will the name and memory of the departed ones live on in the hearts of grateful people.

IN DECEMBER, 1937, I sat by the sickbed of a great and pitiful man, the poet Ernst Lissauer. The helpless giant, weighing some two hundred and twenty pounds, had been taken to the Spital der Israelitischen Kultusgemeinde (Hospital of the Jewish Community) of Vienna, suffering a serious heart attack. According to the doctor, his illness had been caused by abnormal fatness and high blood-pressure. But his friends knew better. The poet's heart was simply refusing to function in a world dominated by Hitler.

Having abandoned my study of German literature and devoted myself completely to my cultural readjustment in the New World, I almost forgot my old friend Lissauer. But recently I came across his name in the late Stefan Zweig's autobiography, "The World of Yesterday." Superbly, Zweig described the man who belonged to his own generation — Lissauer was born in Berlin in 1882 — but who differed in a hundred ways from the Viennese poet, "a round little man, a jolly face above a double double-chin, bubbling over with self-importance and exuberance, stuttering in his haste, and so possessed with poetry that nothing could keep him from citing and reciting his verses again and again. But for all the laughable things he did, I had to like him because he was warm-hearted, commandingly, honest and demoniacally attached to his art."

When I made his acquaintance, in the early 1930's, I soon learned that Lissauer was a profoundly unhappy person. For almost twenty years he had been a dead man, an outcast because of his "Hassgesang gegen England" (Hymn of Hate Against England), a forty-eight-line poem published in the beginning of the first World War and distributed by the millions among the soldiers of the Central Powers in pamphlet form. The power of the poem is to be felt even in translation:

"Hate by water and hate by land,
Hate of the head and hate of the
hand,
Hate of the hammer and hate of the
crown,
Hate of seventy millions, choking
down.
We love as one, we hate as one,
We have one foe and one alone —

England!"

Lissauer, who stemmed from a wealthy German-Jewish family, was an ardent German nationalist. When the war broke out, he failed to see that the Kaiser's boundless ambition and German haughtiness and imperialism were responsible, to a large extent, for the great catastrophe.

All that mattered to him was that his country had been attacked. In his mind, Sir Edward Grey, the British Foreign Minister, and the English race, had done wrong, not only to Germany, but also to him, Ernst Lissauer. He first hurried to the recruiting office to enlist, but the fat little man was flatly rejected by the army doctors. Thereupon he decided to serve his country's war effort as a poet, and through his "Hassgesang" he became famous over night. The German Kaiser bestowed the Order of the Red Eagle upon him, millions of school children learned the poem by heart, it was set to music and sung in the theatres, and German as well as Austrian officers read it to their men at the various war fronts. I still remember how my father, coming home from his office, brought us a copy of the "hymn" and read it out loud, even though he did not approve at all of the tremendous propaganda of hatred that swept the country. But the poem was also published in the French, English, and American press as an example of the fury of German hatred. For a few months Lissauer was known to hundreds of millions all over the globe.

When Lissauer wrote his Song of Hate, he was thirty-three; when he died he was fifty-five. To his bitter disappointment none of his many works — he published some thirty books of poems, stories, dramas and criticism — came anywhere near to the popularity of his Song of Hate. Besides, after November, 1918, the same people who had praised his "Hassgesang" turned cold to him, refusing to take further notice of the "hater." They did not listen to him when he explained — as he did to me — that he regarded

The End of the Man Who Wrote the World's Worst Hate Song

GERMANY'S TRAGIC JEW

By ALFRED WERNER

the "Hate Song" as one of the least significant of his creations; that it had gained its tremendous popularity against his will; the others, like Thomas Mann, or the Socialist *arbeiter-dichter*, had written lines no less spiteful than his own; that he was anything but a politician, and that he had publicly apologized for his wretched poem in a letter to a Berlin paper in 1919. It was in vain — his renown was to burn him for the rest of his life like the shirt of Nessus, to use Stefan Zweig's words. This kind, highly educated, immensely gifted poet was a marked man; many of his colleagues refused to greet him; an unpleasant silence fell when he entered a meeting, and friends of mine rebuked me for having contact with that "monster," although, actually, he was only a victim of the hysteria of hate that befell all belligerent nations.

Like Walther Rathenau and other super-assimilated German Jews, Lissauer profoundly admired the Prussians, and he remained a typical Prussian even though he spent the last fifteen years of his life in Vienna, where he had gone with his second wife, a kind-hearted Gentle woman who survived him and who, in 1938, when the Nazis invaded Austria, courageously aided many of her late husband's Jewish colleagues (Lissauer's first wife, a Jewess, died in a mental asylum.) But the German nationalists rejected his enthusiastic odes (written in a forceful style reminiscent of Walt Whitman) on such German composers as Bach, Beethoven, or Bruckner, and his expressionist dramas on Martin Luther, Thomas Muennzer, and General York — subjects only an "Aryan" should be allowed to deal with. Yet when Lissauer turned to Jewish topics, such as the story of Moses (in his remarkable drama, "Der Weg des Gewaltigen") or that of "The Wife of Jephthah," the Jewish press, angered by Lissauer's former alliance with German

[Continued on page 35]

MANY Jewish readers will be shocked to learn that even so noble and cultured a person as Thomas Jefferson, who was a deist, came under that influence which regarded deism as synonymous with, and antipathetic to, the Jews and the Bible. Jefferson, who regarded the tale of the mystical birth of Jesus through God in the womb of a virgin, on a par with that of the birth of Minerva from the brain of Jupiter, and who conceded an atheist may be a most virtuous person, nevertheless libelled the ancient Jews and their Bible. He said that their character was perverse and that their ideas of God as reflected in the Old Testament was degrading and injurious.

Needless to say no Jew will think less of the great Jefferson for the mistaken views under which he had fallen. They were shared by, and no doubt in part adopted from, two personal friends, both great Americans, Thomas Paine, the deist, and Joseph Priestley, the founder of Unitarianism in America.

Lately there has been a revival of interest in Thomas Paine, a revival that must be called healthy. His spirit is necessarily still when fundamentalists oppose by law the teaching of the theory of evolution. Thomas Paine is a religious reactionary from the point of view of many liberal, yet religious scholars, who have gone far beyond him in boldness. But in the revival of Paine it is to be feared that many Jews not familiar with their own literature, and adopting his dogmatic attitude and ignoring the historical or psychological approach, will conclude that his malicious animadversions upon the Jews and the Bible are beyond refutation. In his "Age of Reason" he manifested a special hatred for Moses, whom he called "most detestable villain," "assassin" and "impostor." While in Biblical criticism as such, and also in some moral judgments, Paine is often right, he is naive in his final conclusions. He makes much of the fact, for example, that the Bible says that God sanctioned the killing of prisoners of war—a practice which was resorted to by all peoples and which has come down in part to our own day. We have even gone further by bombing innocent women and children. When people practice cruelty that they believe is justified, they instinctively attribute approval of it to

Of Some Surprising Traits in Jefferson, Paine and Others

FREE-THINKERS AND ANTI-SEMITISM

By ALBERT MORDELL

easy to say that they still unconsciously were infected with the prejudices of the people among whom they had been reared, and also that they could not forgive Judaism for being the mother religion of Christianity, which they equally detested, if not even more. These are not the sole reasons.

Freethought existed in Europe for many centuries before the birth of English deism as we know it, but it was not as a matter of principle anti-Semitic. Paine and the later rationalists simply followed in a tradition that had been developed as incidental in a deistic controversy.

their deity. That is how the ancients wrote history. Even in our time God is represented as sanctioning the death of those who represent a different cause from our own. Paine believed that he attacked the Jewish God, but what he was attacking was an ancient practice which the rabbis of old tried to interpret in the true spirit of their faith, and which Jews today will join in with him without feeling that they must give up their belief in the God of righteousness, as depicted by the Prophets.

Now how did Paine and the whole group of thinkers who fought superstition so courageously come to take this attitude toward the ancient Jew? It is

THE JEWISH WILL TO LIVE

By LOUIS J. GRIBETZ

An Editorial—Published February, 1939.

THE Jewish people at all times believed that their existence can rest on no other basis than liberty and justice. Their sole protection was their just and equal rights. Dictatorship of any kind was repugnant to them not only as a form of government but as a form of life. When their equal rights were assailed or threatened they instantly reacted with cries, anger and protest. The more vigorous dictatorships grew, and the more intense the pain of the Jew, the more aroused were his moral and spiritual faculties. His protests, his boycotts, his pamphlets became the visible manifestations of his emotional response to the evil. He used every weapon at his command. He spoke the language of a minority—"it is not just, it is not fair, it is cruel, it is unsocial"—the words that burn.

The Jews sought to interpret and to make audible to the world the voice of religion and truth, the sacred principles of the human heart in the face of a relentless Niagara pouring hatred and bigotry. The crippled soul, the creeping intellect, counseled caution, docility, sub-

mission, little suspecting that such counsel reflected merely helplessness in the face of the stark reality of the conflict.

The Jews became the objects of observation by the world. Our pains and suffering indeed elicited compassion but the world's emotional state was in abatement, in suspense. The world's reaction time was very long. The injury inflicted did not immediately wound the observer. The reaction, however, is here and slowly the dawn is breaking. The world is realizing that the wounds which dictatorships inflict on the Jews are being inflicted on freedom. It is realizing that we are living in a day of peril for humanity, that the persecution of the Jew represents a veritable conspiracy against the rights and progress of the human race. A sense of solidarity among justice-seeking people is growing.

Let us continue to proclaim our belief in democracy and our abhorrence of dictatorships. That which we proclaim today the world will acknowledge tomorrow.

THE HIGH COST OF DYING

This is another of Rabbi Levinthal's column and may be considered a companion piece to his "Futile Baskets For the Bereaved."

TWO or three years ago I preached a sermon which I named "The High Cost of Dying." I recall now that a number of people in the congregation that evening frankly told me that they knew the high cost of living, but never realized that dying too might be included among the expensive luxuries.

The sermon to which I refer was based upon a report published in book form by a special committee appointed by the Metropolitan Life Insurance Company. It happened to be a member of this committee. We were asked by the Metropolitan to make a survey and a study of the costs of funerals and burials, and also to ascertain the attitude of the various religions toward this problem.

The results of the survey were as enlightening, as they were astounding. Statistics were offered to show that among certain sections of our population, families put themselves into debt for years to come in order to give their departed what they liked to term a "nice funeral."

It is not an infrequent sight to behold a poor widow spending all of the little insurance money left her in order to provide a coffin with ornamental figures and metal trimmings, for no other reason than that her neighbor had used a similar costly accessory, and her husband could not be treated in lesser fashion.

The Metropolitan study concluded with an appeal for a campaign of education that would bring home to men and women the uselessness and wastefulness of the extravagance so often lavished on funerals.

Now we could very well understand such practices among ignorant classes, among those who are easily influenced by the childish motive of "making an impression" upon their neighbors. The disappointing feature of the whole matter is the fact that you often see the same display among people seemingly intelligent and credited with some degree of culture. And even more disappointing

By DR. ISRAEL H. LEVINTHAL

is that you see this practice emulated by Jews.

It is bad enough that the living toil and slave to acquire not only the necessities of life but also the things with which to impress their neighbors and friends with their importance and success. One would imagine, however, that when death comes, all this nonsensical display would be cast aside, that we would at least then realize its vanity. One would think that death would hold sway. It is therefore, so such a time the spirit of democracy, which looks upon all men as equal, would hold sway. It is therefore so disappointing to see the dead laid out in richly bedded coffins, with trimmings of expensive metal, with beautiful engravings on silver or golden plates, all of which, after all, are placed six feet deep in the ground, to await the same fate as the humble coffin of plain pine.

In ancient Jewish life the rich also indulged in these luxurious burials. One vied with the other in the arrangement of elaborate processions, scaffolds, hangings and coffins. The Talmud tells us that "formerly they brought the bodies of the rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor men were put to shame. Accordingly the rule was decreed that *everyone* should bring his corpse in a basket of wickerwork." (Moed Katan 27a.) Since funeral expenses became common extravagances and an object of alarm to relatives, the great sage, R. Gamliel II, set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments. (Ketubot 8b, Moed Katan 27b.) This was in protest against the custom practiced by the wealthy to cast the most costly garments and ornaments upon the bier of the departed. And Rabbi Gamliel's example was followed continuously throughout the ages down to the last century. It is only in modern times that

we have witnessed the revival of the old practice of waste and extravagance.

I can very well understand the sentiment of many people who cannot permit themselves to use the simple and frail pine coffin that was in vogue among all Jews up to recent times. Their conception of respect to the dead demands a firmer resting place within the grave. But that should not lead to the other extreme of coffins made of the most expensive wood and metal.

Let us display true democracy at least in time of death. Let us shun all display, all luxury, all extravagance.

And let not anyone justify such action with the childish argument, "We do it to show our respect to our dead." If we truly want to show the departed our respect, let us take the money spent for these useless displays and offer it in their memory to some worthy cause or charity.

It is bad enough that we have to grapple with the high cost of living. Let us be sensible and not encourage the high cost of dying!

According to its practice the Review will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. This will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying their Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

BROOKLYN JEWISH CENTER NEWS

Hebrew School News

IMPRESSIVE Graduation exercises were held on Sunday, June 6, 1948. An audience of 900 filled the synagogue and witnessed 23 Hebrew School students and 14 Religious school students receive diplomas. In addition, the first seven students to complete a two-year Post-Graduate Hebrew course were given certificates of achievement. The following received prizes for excellence in studies: Tobia Brown—Rachmil Gold Medal for General Excellence; Carla Lefkowitz—Parent-Teachers Association Gift; Robert Gluckman—Faculty Gift; Helen Aronow, Ileana Altman, Frieda Cohen, Sheldon Friefeld and Rena Rosenbaum—Citations for Excellence in Hebrew Studies; Doris Helen Rabbiner—Sunday School Faculty Prize; Julia Heimowitz—Post-Graduate Hebrew Award.

Judge Emanuel Greenberg and Rabbi Manuel Saltzman addressed the graduates and guests. Awards were distributed by Mr. Frank Schaeffer, Mrs. Julius Kushner and Mrs. Morton Klinghoffer. A cantata on the work and life of Bialik was presented by the graduates and members of the choral group under the direction of Mr. Julius Grossman. Rabbi Mordecai H. Lewites presided.

The graduates will continue their Hebrew studies either in the Marshalliah Hebrew High School or in the Post-Graduate Hebrew Course. The following graduates were given second-year status in the Marshalliah Hebrew High School: Tobia Brown, Robert Gluckman, Ileana Altman, Rena Rosenbaum, Frieda Cohen, Sheldon Friefeld and Carla Lefkowitz.

Lloyd Altman was made the recipient of the Benjamin Hirsch Memorial Award on June 19, 1948, for outstanding service to the Junior Congregation.

Closing Exercises of the Institute of Jewish Studies for Adults

A LARGE gathering of men and women filled our main auditorium on the evening of May 24, to attend the closing exercises of our Institute of Jewish Studies

for Adults. Rabbi Manuel Saltzman, Associate Director of the Institute, presided and delivered an introductory address. Greetings and brief addresses were delivered by our president, Judge Emanuel Greenberg, Mrs. Morton Klinghoffer, president of the Sisterhood, Mr. Frank Schaeffer, chairman of the Hebrew Education Committee, and Dr. Reuben Finkelstein, chairman of the Institute Committee.

A very fine feature of the program was the presentation of the cantata, "Road to Freedom" by the Zamir Youth Choral, written by Moshe Kohn, and led by Naftali Frankel, in which a large group of young men and women participated. It was a very timely and fitting cantata in view of the present situation in Palestine. The cantata was received with acclaim by the entire audience.

Rabbi Levinthal presented Certificates of Achievement as well as certificates from the National Academy of Adult Jewish Studies to the following students, who had finished a sufficient number of courses which entitled them to this award: Esther Alpert, Fania Asen, Rose Auster, Rose Bromberg, Emma Cohen, Sylvia Dilbert, Theresa Drosen, Dora L. Gaba, Augusta Gordon, Jennie Griff, Celia Kierman, Gertrude Sharcoff and Emil Schiller.

For the first time in the history of our Institute we were able to present a special certificate to those who had accomplished additional work after having once received a Certificate of Achievement. The following received such awards, having taken four years of additional study: Henry Cohen, Harry Einberg, Jennie Finkelstein, Rebecca Ginsberg, Mollie Goodman, Frieda Katz, Sadie Kaufmann, Anna Krotinger, Florence Lapidus, Risha Levenson, Mollie Rosenbaum, Joseph Schlamm, Rose Simon, Beatrice Sterman, Anna Weinstein, Hilde Zauderer and Frieda Zavin.

Cantor William Sauler rendered several beautiful musical selections which terminated an evening which will be long remembered by those present.

Rabbi Levinthal Awarded Honorary Degree, Doctor Jewish Theology

RABBI Levinthal was honored at the commencement exercises of the Jewish Institute of Religion on Sunday morning, June 6th, with being awarded the Honorary Degree of Doctor of Jewish Theology. At the same exercises our Rabbi's distinguished father, Rabbi Bernard L. Levinthal, was awarded the Honorary Degree of Doctor of Hebrew Letters. Unfortunately, the senior Rabbi Levinthal was unable to be present because of his illness and his son accepted for him the degree.

What made the event quite unique was the fact that our Rabbi's brother, Judge Louis E. Levinthal of Philadelphia, was also honored on the afternoon of the same day at the graduation exercises of the Jewish Theological Seminary with the Honorary Degree of Doctor of Humane Letters. We are privileged to print in this issue of our *Review* the Citations read when the degrees were awarded to Rabbi Levinthal and his father.

Citation by Prof. Henry Slonimsky, Dean of the Institute:

Rabbi Bernard L. Levinthal—the grand old man of the Orthodox Rabbinate of America—*Ga-dol U-ven G'do-lim*—son of a distinguished line of rabbis in the old world, and father of a new generation of rabbis and scholars in the new—we wish to document our attachment to traditional Judaism by this token of our admiration and affection for one whom we may well call the Dean of the Rabbinate of America.

Israel Herbert Levinthal—the embodiment in rarest fashion of all the virtues of Conservative Judaism—in sweetness and light, in qualities of heart and of mind, as exemplary practical leader of a great synagogue, and at the same time as notable thinker on the theological bases and ideas of Judaism, of such high distinction as to qualify him for a chair in any Jewish Seminary.

Award of degrees by Dr. Stephen S. Wise, President of the Institute:

Israel Herbert Levinthal: Mine is the

unique privilege, on behalf of the Jewish Institute of Religion, of admitting you and your distinguished Father together into the Fellowship of the Honorary Alumni of the Institute. Would that it had been possible for your aged and revered Father to be present on this occasion. But we know that you will be good enough to present this diploma to him in token of the Institute's abiding reverence for a teacher outstandingly learned, and an eloquent Rabbi of Orthodox Jewish life in America.

As for the Honorary Doctorate, which the Institute confers upon you, the Faculty and the Board of Trustees alike rejoice to think of you as one of the fine, learned, inspiring teachers of American Israel, firmly Conservative withal generously tolerant. You are not only preacher in Israel, but a preacher's preacher; teacher, in the highest, of the preaching gift, who have built up a Congregation, the Brooklyn Jewish Center, which is become one of the great and effective instruments of Jewish life in the largest Jewish community of history.

The Jewish Institute of Religion is honored to confer upon you an Honorary Degree, which brings you nearer to it, to us, who proudly and gladly welcome you into the fellowship of the Honorary Alumni of the Institute.

(Picture of award ceremony on page 34)

Sisterhood Installation and Annual Meeting

AT THE Annual Meeting held last Wednesday evening, June 2nd, Sisterhood was happy to install into office, to serve for the coming year, its new staff of officers, with Mrs. Morton Klinghoffer as the new President, and its Executive Board. The officers installed were: Vice-Presidents, Mesdames Morris B. Levine, M. Robert Epstein and Joseph Levy, Junior, Recording Secretary, Mrs. Frank Schaeffer, Corresponding Secretary, Mrs. Benjamin H. Wisner, Social Secretary, Mrs. Louis Zakhem, and Treasurer, Mrs. Hyman Rachmil.

The Annual Report, given by our outgoing President, Mrs. Maurice Bernhardt, reviewed the activities of the past year, and the financial status reported by our Treasurer, Mrs. Rachmil, stimulated interest in Sisterhood's obligations. In his role as installing officer, Rabbi Levin-

thal reminded the women of their spiritual debt to our young people, married as well as single, and urged that we plan to include and inspire them to take part in Center activities. Mrs. Klinghoffer, as the new President, in her reply of acceptance for the entire staff, pledged to emulate her predecessors and encouraged the co-operation and participation of all members in Sisterhood affairs. A delightful musical program was rendered by the tenor, "the singing cop," Ian Cosman, accompanied by Jack Baras at the piano. Rabbi Saltzman, in a brief greeting, associated the virtues of Ruth and Naomi with those of our women, recommending in his analogy closer ties with Sisterhood.

Surprise Testimonial Luncheon To Mrs. Ruth Bernhardt

SISTERHOOD, as well as the guest of honor, Mrs. Maurice Bernhardt, outgoing President, enjoyed tremendously a testimonial luncheon given in her honor, on Thursday, June 10th, at the Center. Coming as a complete surprise, Mrs. Bernhardt was overwhelmed by the affection in which she was held, so as to merit such a beautiful party. The committee, including Mrs. Isidor Lowenfeld, Mrs. Morton Klinghoffer, Mrs. Israel Kaplan and all the officers, outdid themselves in the luncheon and program arranged. Mrs. Morton Klinghoffer wrote a parody on "A Pretty Girl is Like a Melody," as her tribute, beautifully sung by our own Mabel Berman. Speakers included Maurice Bernhardt, Mrs. Warwick Penny, representing Red Cross, with whom Mrs. Bernhardt was so actively associated during the War, Mesdames M. Kaplan, S. Klinghoffer, H. Modell and L. Lowenfeld, who presented as a gift from the Sisterhood, a beautiful gold watch. Richard Harvey, star of the current Broadway success, "Ballet Ballads," almost "stole the show," his charming personality exuding from each number he sang. The informality and genuine camaraderie which attended this affair, was a true manifestation of the high regard in which Mrs. Bernhardt is held.

Young Folks League Continue Weekly Roof Meetings During Summer

THE Young Folks League will continue their weekly meetings on the roof, weather permitting, every Tuesday evening. Admission is limited to members

only upon presentation of their 1948 membership cards. Come and join in the sociability and cool relaxation of summer evenings.

Impressive Consecration Exercises Held On Shavuot

OUR annual Consecration Service took place on the first day of Shavuot, Sunday morning, June 13th, at the close of the Festival Service. The synagogue was filled to capacity and the congregation was deeply moved by the entire program rendered by the Consecrants.

The theme of the Consecration this year was, "The Sabbath in Jewish Life" based on a cantata written by Rabbi and Mrs. Morris Adler of Detroit, Mich., and elaborated on by Rabbi Levinthal.

The Consecrants were led in the procession to the pulpit by our president, Judge Emanuel Greenberg, and the chairman of our Hebrew Education Committee, Mr. Frank Schaeffer. While the Consecrants were led to the pulpit, Cantor William Sauler and our synagogue choral group, rendered a musical selection.

The following program was rendered: Opening Prayer—Tobia Brown.

Blessings for the Torah — A — Ruth Klinghoffer.

Blessings for the Torah — B — Marcia Ginguld.

The following Consecrants took part in the cantata: Barbara Danciger, Isadora Aptheker, Anne Kabram, Joyce Krinsky, Lorna Kaye, Helene Crane, Rita Davis, Erna Finkelstein, Mary Rosenberg, Joan Heimowitz, Arline Brill, Barbara Lipson, Gladys Hoffman, Ann Joy Levitt, Joyce Bernhardt, Marcia Spevack, Isabel Miller, Shirley Aronow.

Pledge of Consecration—Julia Heimowitz.

Post Consecration Greeting — Bernice Levitt Greenberg.

Conferring of Certificates and Blessing — Dr. Israel H. Levinthal.

Closing Prayer—Doris Shapiro.

Procession from the pulpit, during which Cantor William Sauler and the congregation joined in the singing of *Adon Olam*, the concluding hymn of the Festival Service, after which the closing benediction was pronounced by Rabbi Levinthal.

Credit for the success of the Consecration Service is due to the teacher of the class, Miss Laura Vidars; to Mr Julius Grossman, the musical director of our Center, and to Rabbi Manuel Saltzman who gave his personal supervision.

A suitable gift was presented to each member of the class by the Sisterhood of our Center.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Joseph Kasnetz of 678 Eastern Parkway on the Bar Mitzvah of their son, Herbert, which will be celebrated at the Center on June 26th.

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Reuben Brenner of 146 Hooper Street on the marriage of their son, William, to Miss Rose Schwartz, on June 19th.

Mr. and Mrs. Herman Goldsmith of 770 St. Marks Avenue on the marriage of their daughter, Thelma, to Mr. Irving G. Kessler on June 20th.

Mr. and Mrs. Sydney Kasnowitz of 1024 Montgomery Street on the marriage of their daughter, Rhoda, which will be held at the Center on June 27th.

Mr. and Mrs. A. Kiel of 133 East 38th Street on the celebration of their 25th wedding anniversary on June 24th.

Mr. and Mrs. Maurice Levin of 1072 Park Place, who announce the marriage of their daughter, Edith to Mr. Seymour Blum on June 20th.

Mr. and Mrs. Samuel Levin of 367 Crown Street on the occasion of the marriage of their daughter, Adele, to Mr. Stuart Gurman at Ridgefield Lakes, Conn., on June 27th.

Mr. Irvin I. Rubin of 1475 President Street on the occasion of his marriage to Miss Laura Vidars at the Center on June 23rd.

Mr. and Mrs. Samuel H. Silberman of 590 Eastern Parkway on the announcement of the marriage of their daughter, Lila Phyllis to Mr. Bernard Benjamin on June 20th.

Donation of Synagogue Table Cover

A pulpit table cover was donated to the Center in honor of the fiftieth wedding anniversary of our treasurer, Mr. David Goodstein and Mrs. Goodstein. We extend to Mr. and Mrs. Goodstein our heartiest thanks.

SISTERHOOD REPORT

By MRS. MAURICE BERNHARDT

THIS report covers a period of 1½ years. Heretofore our elections and installation of new officers were held in January. This seemed impractical, and the elections will now be held in the spring.

Under the able chairmanship of Shirley Gluckstein, the Center Sisterhood participated enthusiastically in the one-day drive for S.O.S., successfully soliciting canned goods in local stores and apartment houses. Through its efforts S.O.S. led in Brooklyn.

Our October meeting was an outstanding event in Sisterhood history. Under the chairmanship of Anna Witt, we presented part of the Jewish Home Beautiful, depicting the winter Jewish Holidays. Never will anyone who attended this meeting forget the beauty and inspirational quality of the program.

This presentation was repeated in May, with Sarah Klinghoffer as chairman, and Dorothy Wisner as co-chairman. On this occasion there was a presentation of the Spring Jewish Holidays, making it another memorable evening.

On October 22 we had our annual mother and daughter luncheon, which was most successful. Our chairman, Mrs.

Shirley Gluckstein, did an outstanding job. We raised over \$700.00 and a very good time was had by all.

In October too we acted as hostesses to the Federation of Jewish Women's Organizations, with much acclaim and appreciation for our hospitality.

Our group was well represented in the Women's League Chanukah luncheon on December 8. Under the able chairmanship of Lilian Lowenfeld, we packed and shipped 100 Chanukah gift packages to the D. P. camps for children in Europe.

Because of our 1946-47 contribution to the Home for Aged, the institution dedicated a bed tablet.

On December 8 the Sisterhood acted as hostesses and sponsors of a Chanukah party for the post-consecration girls, resulting in an unusually interesting evening. This event was under the chairmanship of Mildred Levine and Dorothy Wisner.

Through Sisterhood efforts, with Hattie Roth as chairman, Sisterhood gave the kiddushim to the Junior Congregation on Rosh Chodesh of every month. Mr. Brukenfeld gave the November Kiddush; Mmes. Zakhem and Levitt and Irvin Rubin gave kiddushim in December. In



Left to right: Standing—Mrs. Frank Schaeffer, Mrs. Benj. Wisner, Mrs. Hyman Rachmil, Mrs. Harry Zakhem. Seated: Mrs. Joseph Levy, Jr., Mrs. Morris B. Levine, Mrs. Morton Klinghoffer, Mrs. M. Robert Epstein.

YAHREZIT JULY, 1948

Manes Malz	Father	July 1	24 Sivan
Dr. Louis S. Nelson	Mother	July 1	24 Sivan
Sol Sussman	Brother-in-law	July 2	25 Sivan
Isador S. Koepfel	Mother	July 2	25 Sivan
Louis H. Samuels	Father	July 2	25 Sivan
Herman D. Raabin	Mother	July 2	25 Sivan
Henry Teller	Father	July 2	25 Sivan
A. L. Goldman	Mother	July 3	26 Sivan
Mrs. Phillip Brenner	Sister	July 4	27 Sivan
S. Kamenetzky	Father	July 4	27 Sivan
Joseph Feldt	Father	July 5	28 Sivan
Mrs. Ida Ginsberg	Father	July 6	29 Sivan
Tobias Zwerdling	Father	July 7	30 Sivan
Hon. A. David Benjamin	Brother	July 9	2 Tammuz
Mrs. H. Lieb	Husband	July 9	2 Tammuz
Mrs. Samuel Greenblatt	Father	July 10	3 Tammuz
Abraham Shapiro	Wife	July 10	3 Tammuz
Louis Albert	Father	July 11	4 Tammuz
Morris W. Haft	Mother	July 11	4 Tammuz
Charles Fine	Father	July 12	5 Tammuz
Mark J. Goell	Mother	July 13	6 Tammuz
Henry A. Kahan	Brother	July 13	6 Tammuz
Dr. Abraham Levine	Brother	July 13	6 Tammuz
Julius Light	Mother	July 13	6 Tammuz
Lewis E. Weingarten	Father	July 13	6 Tammuz
Mrs. Leo Kaufmann	Father	July 14	7 Tammuz
Nathan Schwartz	Brother	July 14	7 Tammuz
Joseph Lazarowitz	Father	July 15	8 Tammuz
Mrs. Jacob G. Ellis	Husband	July 18	11 Tammuz
Mrs. George Dubrow	Father	July 19	12 Tammuz
Bernard Isacowitz	Father	July 20	13 Tammuz
Murray D. Isacowitz			
Rabbi Israel H. Levinthal	Mother	July 20	13 Tammuz
Mrs. Nathan D. Shapiro	Mother	July 20	13 Tammuz
Harold L. Forman	Father	July 21	14 Tammuz
Dr. Samuel D. Greenfield	Father	July 21	14 Tammuz
Murray Husid	Mother	July 21	14 Tammuz
Manes Malz	Son	July 21	14 Tammuz
Morris Bergmann	Wife	July 22	15 Tammuz
Mrs. Emanuel Halperin	Husband	July 22	15 Tammuz
Louis Halperin			
Philip A. Levin	Father	July 22	15 Tammuz
Joseph H. Rose	Mother	July 22	15 Tammuz
Bernard Sussman	Father	July 22	15 Tammuz
Harold Sussman			
Mrs. H. Lieb	Daughter	July 23	16 Tammuz
Dr. Jacob Ruchman	Father	July 23	16 Tammuz
Tobias Zwerdling	Brother	July 23	16 Tammuz
Morris Brukenfeld	Mother	July 24	17 Tammuz
Louis Horowitz	Brother	July 24	17 Tammuz
Mrs. Louis Posner	Husband	July 24	17 Tammuz
Dr. Leonard Posner			
Elias Burros	Father	July 25	18 Tammuz
Aaron Gottlieb	Father	July 26	19 Tammuz
Mrs. Samuel L. Kaplan	Husband	July 26	19 Tammuz

January, Mrs. Katz; February, Mrs. Eleanor Horowitz; March, Lil Levy; April, Mrs. Kushner; May, Mrs. Gross; and June, by Mrs. Klinghoffer.

We participated very actively in Federation of Jewish Philanthropies drive, under the chairmanship of Ida Fortunoff. A substantial amount was raised. We also participated in Jewish Day for the Blind. Hannah Stark, Lillian Zakhem, Lilian Lowenfeld and Mrs. Heman Pashenz were on the committee.

I am very proud that during my regime a Sisterhood constitution was written and adopted.

We held a very successful Torah Scholarship Fund luncheon under the chairmanship of Sarah Epstein, with Dorothy Wisner, co-chairman, and Lucy Greenberg in charge of refreshments. They received wonderful cooperation. As a result of this event we presented Rabbi Levinthal with a certificate for two scholarships, given in honor of his 60th birthday, to the Seminary.

We hope that our participation in U.J.A., under the chairmanship of Lilian Lowenfeld—assisted in a small way by myself—will be very successful.

Our meetings throughout the year have been very interesting, meaty with Sisterhood activities and culture. Much time and effort was given to this part of our work by your newly elected president, Mrs. Sarah Klinghoffer. I want to thank her. I believe it was through her efforts that the Sisterhood has grown to such proportions.

I want to thank the outgoing officers for their heartfelt cooperation. To the board of directors, who regularly attended all meetings and inspired me to carry on, many sincere thanks. To Rose Weiner my gratitude for acting as pinch-hitter secretary when we needed her most. To Mrs. Rachmil, who is always our financial guide, to Mrs. Zakhem, as hostess-chairman, and to Mrs. Lowenfeld, whose efforts were invaluable throughout. Also to Rose Weiner, chairman of nomination committee, who, together with her committee, presented you with such a grand array of officers and board of directors.

I wish to thank Mr. Joseph Goldberg, Miss Chertoff, Mrs. Powell and Mrs. Rose for their never-failing cooperation.

Arthur Granovsky.....	Father	July 29	22 Tammuz
Mrs. Solomon Mitrani.....	Father	July 29	22 Tammuz
Louis J. Roth.....	Brother	July 30	23 Tammuz
Charles Fine.....	Mother	July 31	24 Tammuz
Simon Gluckstern.....	Son	July 31	24 Tammuz
Dr. Max Goldstein.....	Wife	July 31	24 Tammuz

AUGUST—1948

George Fein.....	Mother	August 1	25 Tammuz
Mrs. Max Portnoy.....			
J. L. Horowitz.....	Mother	August 1	25 Tammuz
Benjamin Werbelovsky.....	Mother	August 1	25 Tammuz
Mrs. Joseph Zucker.....	Father	August 1	25 Tammuz
Dr. Louis A. Friedman.....	Father	August 2	26 Tammuz
	and Mother		
Victor W. Filler.....	Mother	August 4	28 Tammuz
Louis B. Hymes.....	Father	August 4	28 Tammuz
Hyman Rachmil.....	Brother	August 4	28 Tammuz
Abe Schlusberg.....	Mother	August 5	29 Tammuz
Jack Silverman.....	Mother	August 5	29 Tammuz
Mrs. Louis B. Hymes.....	Father	August 7	2 Ab
Jacob S. Donor.....	Mother	August 8	3 Ab
Mrs. Harry Green.....	Father	August 8	3 Ab
Morris Groden.....	Mother	August 8	3 Ab
Herman A. Katz.....	Father	August 9	4 Ab
Martin Katz.....			
Paul Katz.....			
Phil Katz.....	Mother	August 9	4 Ab
Samuel Pasner.....			
Akiba Margolin.....			
A. E. Rothman.....	Father	August 11	6 Ab
Hyman Aaron.....	Mother	August 12	7 Ab
Joseph I. Aaron.....			
Oscar Kurshan.....	Mother	August 12	7 Ab
Samuel L. Kurshan.....			
Arthur Granovsky.....	Mother	August 13	8 Ab
Mrs. Julius L. Rawick.....	Brother	August 13	8 Ab
George Shapiro.....			
Nathan D. Shapiro.....	Mother	August 14	9 Ab
Mrs. Louis J. Roth.....			
Barnett Tanenbaum.....	Daughter	August 14	9 Ab
Mrs. Ida Ginsberg.....	Mother	August 15	10 Ab
Benjamin Levitt.....	Father	August 15	10 Ab
Mrs. Tillie Leff.....	Husband	August 16	11 Ab
Mrs. Jesse Fine.....			
Mrs. Oscar Swartzman.....	Father	August 16	11 Ab
Irving Rosenbluth.....	and Mother		
Mrs. Louis N. Jaffe.....	Husband	August 17	12 Ab
Albert Jaffe.....			
George Fein.....	Father	August 18	13 Ab
Mrs. Max Portnoy.....	Father		

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, SAM

Res. 765 Eastern Pkwy.

Bus. Handbags, 1165 Bway.

Married

GLASS, ALLEN

Res. 225 Eastern Pkwy.

Bus. Attorney, 509—5th Ave.

Married

Proposed by Samuel Horowitz

KAMMERMAN, MRS. REBECCA

Res. 212 E. 94th St.

Proposed by Benj. Adler,

Alfred Cohen

MASLOW, SEYMOUR

Res. 789 St. Marks Ave.

Bus. Student, N. Y. U.

Single

Proposed by Dr. Herman Maslow

PALLEY, MISS L. LAURA

Res. 225 Eastern Pkwy.

SRAGOWITZ, JOSEPH

Res. 95 India St.

Bus. Student

Single

TAUB, MISS DEBRA

Res. 118 Sutter Ave.

TAUB, SAMUEL, N.

Res. 118 Sutter Ave.

Single

WEITZ, MORTIMER

Res. 290 E. 93rd St.

Bus. Electronics, 3410 Linden Pl.

Single

WEITZ, WILLIAM

Res. 290 E. 93rd St.

Bus. C.P.A., 1451 Bway.

Single

WOODS, HARRY E.

Res. 101 Lincoln Rd.

Bus. Attorney, 1 Park Pl.

Married

High Holy Day Tickets

DUE to the lateness of the High Holy Days this year we are anticipating an unusual demand for seats. The Committee will endeavor to accommodate our membership, as far as possible. Center members who occupied seats last year are requested to please notify us *immediately* whether they intend to occupy the same seats during the coming High Holy Days. Seats not reordered will be assigned to other members making reservations for them.

Abraham Winter.....	Father	August 18	13 Ab
Joseph Winter.....	Mother	August 19	14 Ab
Moses Reznick.....	Mother	August 20	15 Ab
Mrs. Harold Abrams.....	Father	August 22	17 Ab
Mrs. H. R. Litchfield.....	M.-in-law	August 23	18 Ab
M. M. Lubell.....	Father	August 24	19 Ab
Dr. Max Goldstein.....	Father	August 25	20 Ab
A. Lieberman.....	Father	August 26	21 Ab
Robert J. Bank.....	Mother	August 26	21 Ab
Israel M. Dolgin.....	Mother	August 26	21 Ab
Harry Preston.....	M.-in-law	August 27	22 Ab
David Seideman.....	Father	August 27	22 Ab
Julius L. Horowitz.....	Father	August 27	22 Ab
Dr. Jacob Monto.....	Father	August 27	22 Ab
I. Jerome Riker.....	Mother	August 28	23 Ab
Hyman Aaron.....	Father	August 28	23 Ab
Joseph I. Aaron.....	Father	August 28	23 Ab
Joseph Goldstein.....	Father	August 29	24 Ab
Joseph A. Solevei.....	Father	August 29	24 Ab
Sidney J. Lipson.....	Mother	August 30	25 Ab
Joseph Horowitz.....	Father	August 30	25 Ab
Morris Neinken.....			

SEPTEMBER—1948

Hyman Rothkopf.....	Mother	September 1	27 Ab
Morris Rothkopf.....	Father	September 2	28 Ab
S. Rothkopf.....	Father	September 2	28 Ab
Isidor Fine.....	Father	September 2	28 Ab
Mrs. David Greenberg.....	Father	September 3	29 Ab
Judah Trotzky.....	Father	September 3	29 Ab
Samuel Marcus.....	Mother	September 4	30 Ab
Rubin Tucker.....	Mother	September 5	1 Elul
Mrs. Jacob Garlick.....	Husband	September 5	1 Elul
Irving Horowitz.....	Husband	September 6	2 Elul
Mrs. J. D. Posner.....	Father	September 6	2 Elul
Mrs. Arthur Joseph.....	Father	September 6	2 Elul
Mrs. Roy Leibler.....	Mother	September 6	2 Elul
Dr. M. L. Levy.....	Mother	September 6	2 Elul
Louis Simon.....	Husband	September 7	3 Elul
Mrs. Ida Ginsberg.....	Mother	September 7	3 Elul
Louis Brenner.....	Brother	September 7	3 Elul
Phillip Brenner.....	Husband	September 8	4 Elul
Mrs. Louis Hornick.....	Mother	September 8	4 Elul
David Halpern.....	Father	September 9	5 Elul
Joseph Stark.....	Father	September 9	5 Elul
Samuel Stark.....	Father	September 10	6 Elul
Mrs. Harold Abrams.....	Husband	September 10	6 Elul
Mrs. H. R. Litchfield.....	Mother	September 10	6 Elul
Mrs. A. Prince.....		September 11	7 Elul
Isidor Wexler.....			

Graduation

Miss Elaine Samuels, daughter of Mr. and Mrs. Philip Samuels of 814 Montgomery Street has been graduated from Syracuse University on July 14th.

Miss Marilyn Levine, daughter of Mr. and Mrs. Nathan J. Levine of 675 Empire Boulevard has been graduated from Brooklyn College receiving a Bachelor of Arts degree.

Center Contributes \$10,000 To United Jewish Appeal In Honor of the Jewish State

THE Board of Trustees, at a meeting held on June 17th, unanimously voted a contribution of \$10,000 to the United Jewish Appeal. This contribution is made in honor of the establishment of the State of Israel and to further its welfare.

At the same meeting it was agreed to again tax High Holy Day tickets for the benefit of the Jewish National Fund. Tickets selling for more than \$10.00 will be taxed with \$1.00, while those selling at \$10.00 or less, will be taxed 50 cents.

Congratulations

HEARTY congratulations are extended to:

Mr. and Mrs. George Fein of 2209 Avenue K on the marriage of their son, Sheldon H., to Miss Marilyn Jacobs at the Center on June 20th.

Mr. Isidor Fine, our former President and Mrs. Fine of 135 Eastern Parkway on the occasion of their fortieth wedding anniversary on June 20th.

Mr. and Mrs. Jacob Jentelson of 40 East 88th Street, New York City, on the announcement of the engagement of their son, Theodore, to Miss Elaine Frances Rosenfeld of Scranton, Pa.

Mr. and Mrs. Harry M. Levine of 576 Eastern Parkway on the birth of a son, Norman Lee, to their children, Mr. and Mrs. Harry Silver on June 15th.

Mr. and Mrs. Morris Levinson of 1448 President Street on the marriage of their daughter, Joan, to Mr. Richard Allan Silverman of New York City, on June 4th.

Mr. and Mrs. Louis J. Roth of 44 Hampton Place on the occasion of the marriage of their son, Sidney, to Miss Maria Neumann on June 22nd.

Mr. and Mrs. Joseph J. Prince of 532 Lefferts Avenue on the engagement of their daughter, Thelma Evelyn, to Mr. Frank Berlin on June 11th.

Mr. and Mrs. Benjamin Schwartz of 290 Empire Boulevard on the birth of a daughter, Susan Laurie, to their children, Mr. and Mrs. Martin Safran on June 15th.



From left to right: Dr. Stephen S. Wise, President of the Jewish Institute of Religion, Rabbi A. Granison, assistant to the President, Dr. Henry Slonimsky, dean, Dr. Israel H. Levinthal and Dr. Sidney E. Goldstein, Professor of Jewish Social Service.

Center Academy Holds Commencement Exercises

THE Graduation Exercises of the Center Academy, at which 400 parents, guests and students were present, was featured by the presentation of two original plays, "Alice in Historyland" and "Habonim Shel Israel."

Fifteen members of the graduating class received their diplomas at the hands of Dr. Israel H. Levinthal, who exhorted them to keep alive the interest in the Judaic traditions which he felt sure had been implanted in them at the Center Academy.

The graduates were presented to Dr. Levinthal, by Dr. Solomon J. Miller, President of the Board of Trustees. Hyman Sorokoff, Principal of the Center Academy, in the closing address, spoke briefly on the position of the Jew in American life today.

Summer Gymnasium Schedule

THE following Gym and Baths Department schedule will prevail during July and August:

Monday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Tuesday: Women, 10 a.m. to 10 p.m.; Girls, 3 to 5 p.m.

Wednesday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Thursday: Men, 5 to 10 p.m.; Women, 10 a.m. to 5 p.m.; Girls, 3 to 5 p.m.

Friday: Men and Boys, 1 to 6 p.m.

Sundays and Legal Holidays: Men, 10 a.m. to 2 p.m.; Boys, 2 to 5 p.m.

During "Nine Days"

THE Gym and Baths Department will be closed during the "Nine Days" beginning

Friday, August 6th through Sunday, August 16th. The department will reopen as usual on Monday morning, August 16th at 10:00 a.m. for women.

Summer Library Schedule

THE library of the Center will be open during the summer months on Mon-

days, Tuesdays, Wednesdays and Thursdays from 3 to 9 p.m.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 8:12.

Sabbath services, "Behaaloteka"—Numbers 8:1—12:16; Prophets - Zechariah 2:14—4:7, will commence at 8:30 a.m. Mincha services Sat. at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Class in Talmud led by Mr. Jacob S. Doner will be held at 4:00 p.m.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

Morning services at 8:00 a.m.

Mincha services at 8:20 p.m.

Condolence

OUR heartfelt condolences are extended to Mr. Julius H. Gruber of 751 St. Marks Avenue, on the loss of his beloved father, Max, on June 9th.

SEPTEMBER — 1948

Samuel Horowitz.....	Mother	September 11	7 Elul
Mrs. A. L. Goldman.....	Mother	September 12	8 Elul
Philip Feldman.....	Mother	September 13	9 Elul
Mrs. David Greenberg.....	Father	September 14	10 Elul
Mrs. Jacob Ruchman.....	Mother	September 14	10 Elul
Hyman Rachmil.....	Sister	September 15	11 Elul
Moses E. Fuchs.....	Father	September 15	11 Elul
Samuel Meltzer.....	Mother	September 15	11 Elul
Mrs. Jacob Fortunoff.....	Father	September 16	12 Elul
Louis Samuels.....	Mother	September 18	14 Elul
Phillip Brenner.....	Mother	September 20	16 Elul
Louis Brenner.....			
Hon. Irwin Steingut.....	Mother	September 21	17 Elul
Hyman Bloomgarten.....	Wife	September 21	17 Elul
Philip Rosenblum.....	Sister	September 21	17 Elul
Mrs. Morris Brukenfeld.....	Father	September 21	17 Elul
Charles Safier.....	Mother	September 22	18 Elul
David Spiegel, Nathan Spiegel.....	Mother	September 22	18 Elul
Mrs. Harold Halperin.....			
Abraham Shapiro.....	Father	September 23	19 Elul
Mrs. Leo Hirsch.....	Husband	September 25	21 Elul
Louis Saffer.....	Mother	September 25	21 Elul
I. Jerome Riker.....	Father	September 27	23 Elul
Abraham Goldsmith.....	Mother	September 28	24 Elul
Mrs. Aaron Lewis.....	Husband	September 29	25 Elul
Harold Lewis.....	Father	September 29	25 Elul
Philip Lewis.....			

NOTE: Observance of Yahrzeit commences at sundown on the evening preceding the specified date.

LOUIS DEMBITZ BRANDEIS

[Continued from page 24]

is making clear the value of small nations, shall we voluntarily yield to anti-Semitism and instead of solving our problem end it by ignoble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we too are a nationality striving for equal rights, for life and to self-expression."

His subsequent service to Jewry and to Zionism have been legion. In the war years he addressed meetings throughout the country and united Jewish opinion in support of the proposals which were later at the Versailles Peace Conference to take form in the Mandate. At the Conference his persuasive influence on Balfour played a great part in the actual birth of the Mandate. He served as chairman of the Provisional Committee for general Zionist affairs. His voice called together in Jewish life the captains of the tens and the captains of the thousands,

and by the force of his personality and the completely selfless energy of his work, these captains and their followers were molded into a unity which made the opposition of the few remaining dissidents seem puerile and vacuous.

The miracle of Jewish survival for two thousand years in an adverse world has been due to the qualities of our people and to the ideals which we have cherished. Equally, however, a force with these has been the emergence in time of need of heroic men and women, of wise counsellors, and of inspiring exemplars. In that long line of men and women who on the canvas of History have personified the Jewish people Louis Dembitz Brandeis will take his proper place among those who have led "earnestly, courageously and joyously in the struggle for liberation," and who have stricken from the mind of the Jewish people the curse of inferiority.

THE CENTER'S UNIQUE PROJECT — THE "REVIEW"

[Continued from page 7]

dicating that he is beginning to realize the hazards of tilling the communal soil; the chief characteristic of Joe Kaye is impatience, which his associates commonly describe as intolerance.

When the meeting opens Mr. Goldberg produces one of his inexhaustible sheets of scrap paper and draws up an agenda. As he does so Louis makes a passing comment on some item of news; Bill idly answers, while shifting his feet from the floor to the President's desk. During the next forty-five minutes there is a contest between a swelling discussion engaged in by Bill and Louis, and the agenda lying before Mr. Goldberg's troubled eyes. Finally one line of the agenda wins, but not for long. A three-four-or-five-cornered debate suddenly springs up from

nowhere and the agenda is obscure once more. Finally, just before quitting time, the next issue of the *Review* is planned, manuscripts accepted or rejected and other technical matters attended. How this is done no one has known for fifteen years, and no one is likely to know in the future.

* * *

Now the *Review* proceeds to journey on to another anniversary, and the period it will live through will be one of the most inspiring, most productive and most critical in Jewish history. It is surely a privilege for the *Review* to live through such an epoch, and to reflect, through its work, the fine spirit of service which has always been identified with the Brooklyn Jewish Center.

GERMANY'S TRAGIC JEW

[Continued from page 25]

nationalism, ridiculed him, declaring that he had made his Biblical heroes talk like Nordic heathen gods and barbarians — a reproach not entirely justified.

What was this man, then, that I saw die in the Jewish hospital of Vienna a few months before Hitler was to occupy Austria? An opportunist, a mere mounte-

bank, an "Aher" of German Jewry? I do not believe so. I think he was sincere in his desire — like that of the late philosopher Hermann Cohen — for a complete amalgamation of Judaism and Germanism, without, however, abandonment of the Mosaic faith. When Hitler came to power in Germany, Lissauer's dreams seemed destroyed forever, and in

his last years he wrote a cycle of tragic confessional psalms no less moving than the longing stanzas Heinrich Heine had written on his *matratzengruft* in Paris eighty years before.

A FORMULA FOR JEWISH LIFE IN AMERICA

[Continued from page 21]

sense but in a negative sense. They sought plausible ways and means of disassociating themselves from Jews and Judaism without too much violence to their self-respect. Some luminaries in the firmament of western culture did not even shrink from cowardly compromise and base surrender to the dominant faith.

The cataclysmic events in Europe, symbolized by the rise of Fascism and Nazism, caused modern man to re-examine his attitude towards religion and to realize that art and science, without leverage outside of themselves, are not sufficient to insure moral evolution of society; that without religious sanctions rooted in a firm belief of immortality, divine justice, and human responsibility to a universal God, the Nietzschean philosophy of force will ultimately dominate the world. Humanitarianism, the finest flower of the Hebrew prophetic genius, mediated into the larger world by Christianity, will, in a neo-pagan world, be considered, in the words of Hitler,

The strutting and conquering legions under the sign of the swastika resemble in presumption, fervor, absoluteness, and mysticism, the conquering legions of Mohammed. Only by realizing and recognizing that Nazism is a resurgent pagan faith and not a temporary political expedient of an aggrieved people, can we adequately mobilize the forces of the world in battle against it. These forces, in the last analysis, must be spiritual and moral.

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